SAINT PATRICKS Purgatory:

Containing
The Deſcription, Originall, Progreſſe, and Demolition of that ſuperſtitious place.

By *Henry Jones* Biſhop of *Clogher*.

2 Theſſ. 2. 10,11.

Becauſe they received not the love of the truth, that they might be ſaved: for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye.

LONDON:
Printed for *Richard Royſton*, and are to be ſold at his Shop in *Ivy* Lane, at the Signe of the Angell. 1647.

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SAINT PATRICKS PVRGATORY.

Cap. I.

1. The Discription of S. Patrick's Purgatory in Ireland. 2. The customes and manners of that Pilgrimage. 3. The author and beginning of it. 4. And why it is called a Purgatory.

Sect. 1.

IN the North edge of the Province of *Vlster* in *Ireland*, on the borders of *Tirconnell*, *Fermanagh*, & *Donegall*, there is invironed with a marvailous great waste of *bogs* and *mountaines*, a certaine *Lough*, as they tearme it, or *Lake* of a great compasse called *Lough-Derge*; a place famous, and celebrated by the pennes of many at home and abroad, as that which encloseth and compasseth within it, *that*, which is of greatest observation and use, I say not onely in this Kingdome of *Ireland*, but,

The Discription of the place.

but, if reports be true, in the whole world beſide, of which I am now to diſcourſe, *S. Patrick's Purgatory*.

It was not to there ſhould be any thing in or neare this Purgatory, but what were wonderfull: yet will I dump that tedious rout concerning the name of *Lough-Derge*; As that neare that Lake, in the ſhin-bone of one that had been murthered, there was bred a *Serpent*, which did grow to an incredible greatneſſe: for ſo muſt we beleeve, if it did (as they ſay it did) ſwallow downe 2410. men at once. That the *Serpent* being ſlaine, and his bloud running into the *Lake*, the complexion of the water was changed, and continued *Red* for 48. houres; That hence it was, that from *Lough-ſin*, or the *White-logh*, by which it was before knowne, it was after called, as now it is, *Lough-Derge*, or the *Red-Logh*. For confirming whereof, that there may not want ſomething beſides the bare name; among other *Reliques*, there did remaine ready to be ſhewed a great *Knotty bone*, ſaid to be one of the leaſt joints of that *Serpents Tayle*. A fable I confeſſe not worthy to take place in a ſerious diſcourſe, did I not finde it ſutable to thoſe relations, we are hereafter to meet withall in our treating of this Subject, they being, I doubt not, as true, and I aſſure my ſelfe no leſſe ſtrange and monſtrous than this is.

Within this *Lake* there are many ſmall *Iſlands*, but two of eſpeciall note above the reſt.

The one is called the *Iſland of S. Avoge* or *Abheoge*, whereiſh *that Saint is ſaid to be buried*, [a] or the *Iſland of S. Fintanus*, as others would have it. [b] In which Iſland, [c] there is ſeated a *Convent of Canons Regular of the order of Saint Auguſtine, ſubject to the Abbot and Monaſtery of the Apoſtles Peter and Paul, ſcituate in the Citie*

a Divi Abheogi ſepulchro venerabilis. *Phil. ô Sullev. Patric. Decad. lib. 9. cap. 9.*

b *Rob. de purgatorio S. Patric. apud Thomam Meſſinghamum de purgator. S. Patric. cap. 2. pag. 95. num. 23.*

c Eſt conventus Canonicorum Regularium S. Auguſtini, Subjectus quidem Abbati & Monaſterio Apoſtolorum Petri & Pauli ejuſdem ordinis in civitate Armachanâ ſito: ſed tamen qui in ipſo loco Monachorum eſt Præfectus, honoratur Titulo Prioris Purgatorij, ex his monachis mandatis inter eos vicibus, ſolent duo ſemper commorari in inſulâ Purgatorij, conſtituti illic tanquam Patres ſpirituales ad adventantes expiandi ſe gratia ſuſpiciendos & inſtruendos. *Pet. Lumbard. Hibern. de regno Hibern. cap. 20.*

of

of Ardmagh: yet he who within the Lake is chiefe of the Monks, is honoured with the Title of Prior of the Purgatorie: of these Monks by turnes, two are continually resident in the Island of Purgatory, to be there for the entertaining and directing of such Pilgrimes, as doe come thither to be purged. This is that which is called *Insula damoniaca*: for so we sometimes finde it, into which S. *Patrick* is said to pursue those *evill Spirits*, which he had driven from the mountaine *Cruman in Connaught*, yet did they possesse one part of *this Island*, [d] of which *Nicholas Harpsfeldius* out of *Giraldus Cambrensis*, thus; [e] *He (Giraldus) reporteth that in Ulster there is a famous Island in a certaine Lake, the one part whereof is pleasant and delightfull, and much spoken of in respect of Angels and Saints there frequenting and appearing: the other part thereof being no lesse terrible, as haunted with Devils, which are there often seene,* The truth whereof I leave to the *Authors*.

But there is nothing that doth make this place so famous, as *another Island*, not farre from this, being something lesse than a mile, as may be supposed from the *shore*, which by reason of the *Cave* that is in it (of which so much is spoken) is knowne by the name of S. *Patricks Purgatory*. It is altogether rockie from the one end of it to the other; exactly levell it cannot be said, and yet not very uneven: no one part thereof being much higher than another. The *Figure* of it is *Oblong*, extending it selfe from *South* to *North*; unto which, the neerer it runneth, the narrower it groweth: *It doth containe about halfe an Irish acre and eleven perches, in all 41. perches and one halfe in circuit, each perch being 25. foot*; for thus was it exactly surveyed by that truely Honourable, the *Lord Dillon, Lo. Baron of Kilkenny West*, in whose presence it was measured by *Anthony Lapsey*, whom for that purpose I brought with me into the Island, and whom I accompanied into the Cave, and the rest of the places that were measured, saith he. [f] The Mappe whereof, as it was then made, have I hereunto prefixed, acknowledging my self herein bound to

[d] *Phil. & Sull. Patric. decad. lib. 9. cap. 9. fol.* 110.

[e] Esse tradit in Ulloniâ insulam quandam lacu quodam insignem, cujus altera pars aspectu pulchra, jucundaq; sit, celebrisque ob frequentiam Angelorum & Sanctorum ibi apparentium: nec minùs horrendam alteram, & à dæmonibus infestâ; qui se ibi sæpè visibiles offerunt. *Nich. Harpsfeld. Archid. Cantuar. Histor. Angl. eccles. edit. Duaci ann.* 1622. *in sex primis saculis cap.* 25. *de Patric. &c.*

[f] *The Lo. Dillons description of* S. Patrick's Purgatory, *anno* 1632.

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FOXING AND BAD PRINT MAKES SEVERAL PAGES APPEAR BLURRED IN THIS BOOK.

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[f] *The Lo. Dillons description of S. Patrick's Purgatory, anno 1632.*

to that Noble Lord, and his Lordſhips ſonne Sir *Iames Dillon* Knight, both curiouſly inquiſitive in this; whoſe obſervations have been imparted unto me.

Without the compaſſe of *this Iſland*, and within the water toward the *North-eaſt* of the land, about two yards from the ſhore, doe ſtand certaine *Rocks* or *Stones*, diſtant from each other, whereof two are of eſpeciall uſe in this pilgrimage; The *one* which is the leaſt and next the *ſhore*, is that whereon, they ſay, *S. Patrick* was wont to *kneele* one third part of the night (as he did ſpend one other third part in the *Cell*, which they call his *Bed*, of which after: and the other third part in the *Cave* or *Purgatorie*) In this ſtone, there is a *cliſt* or *print* reported to be made by *S. Patricks kneeling or ſtanding thereupon*; This, it may be, is that which *Lumbard* meaneth, (yet being miſ-informed, writing by hereſay) he placing it within the *Cave*, [1] whereas indeed there is no ſuch thing there.

[1] *Pet. Lumbard. ubi ſuprà.*

The other *Stone* is much greater, further in the Lake, and covered with water, called *Lackevanny*; this is eſteemed to be of that ſingular vertue, that the onely ſtanding thereupon doth heale the ſorenеſſe of the Pilgrimes feet occaſioned by their going barefoote *on ſharpe Rocks and Stones*.

The *entrance* into the *Iſland* (for there is but one, and that about the *South-ſouth-eaſt* point thereof) is narrow, rockie and rugged; this they report (for there is no end of ſuch reports) to be the *guts of that great Serpent metamorphiſed into ſtones*, the walking baretoot on which, and the like places, is no ſmall part of the penance which the pilgrimes undergoe.

In this Iſland there was a little *Church* dedicated to S. *Patricke* called *Regiu*, covered with ſhingles, and being within the walls 40. foot long, and nine foot broad; out of this on the South ſide, an Arch did give entrance into a ſmall *Chappell*, being ten foot wide, and fifteen foot long, the walls of both being two foot and a halfe thicke.

In

In the *North-side* of the *wall*, there was a *Stone* whereon, it is said, *S. Patrick* was wont to rest himselfe, being of some use in this pilgrimage, as after.

When *M. Coppinger*, a gentleman purposely drawne thither with the fame of the place, did view it, the *Church* was thus furnished; [b] *At the East end with an high Altar covered with linen, over which directly did hang the Image of our Lady with our Saviour in her armes; on the right hand did hang the pillure of three Kings offering their presents to our Saviour, and on the left hand, the pillure of our Saviour on the Crosse; neare the Altar upon the South side, there did stand upon the ground an old worm-eaten Image of S. Patricke; And behinde the Altar on the end of the Stone-worke, another of the same fabricke, older in shew called S. Aviogc or Avogh, or Yavock,* (for I suppose them all one:) *And on the right hand upon the Altar stood one like the former, called S. Volusc'ius.* But all these soone vanished, not being observed of any that since that time went to see the place.

[b] *M. Coppinger's discription of S. Patrick's Purgatory.*

On the *North-side* of the *Church*, and from it ten foot distant, appeared *that*, whence the *Island* hath the name, *S. Patricks Cave, Pit* or *Purgatory*, for by all these names it is knowne. There is another *Purgatory* bearing the *same name*, but differing from this, both in *place* and *eminency*, of which we shall have occasion hereafter to discourse: But this, of which we now treat, is that which we finde every where so highly extolled, and to be above *all the monuments of Ireland, and places of note the most famous and holiest*; But he that shall take notice of the *face* and *complexion* of it, shall finde nothing to be more despicable. The *entrance* thereinto was without any, or very little descending; the *walls* thereof being built of ordinary stone, the *top* covered with brutal stone, and overlaid with earth, being overgrowne with grasse. It was *two foot and one Inch wide* in most places, and *three foot high*, so that they are enforced to stoope that goe into it, the *length* was *sixteene foot and one halfe*, whereof right

[a] Ex quibus celeberrimus & sanctissimus est qui Purgatorij S. Patricij locus appellatur. *Lombard. ubi supra.*

forward twelve foot, and the *reverse*, or turning toward the Church, *foure foot and one halfe*; At the *corner* of the said turning there was a little *Crevice*, which as it served to convey a little (and that but a very little) *light* into the *Cave*, so served it for two other uses; the one, that [l] *The spirituall Father resorting thither might comfort those who are shut in, especially, if he understand that any of them be troubled with any temptation.* The other, that *He might take his place there, who among them that are shut in, is appointed to repeat the Canonicall houres.*

[l] Ut pater accedat aliquoties ad rimam quæ est in spelunca latere, unde inclusos consolatur, præsertim si intelligat quempiam tentatione divexari: & in latere exigua quædam rima est, juxta quam collocari solet qui ex ingredientibus tenetur ad horas canonicas recitandas *Lumbard.* ubi suprà.

Into this *Cave*, not promiscuously, but men by themselves, and women by themselves, were admitted. The *incapacity* of which place, because it could not but hinder the dispatching of so many pilgrimes, was supplyed by the erecting of a *second Cave*, the one being for men, the other for women; And thus were they to be seen, when *M. Coppinger* was in the *Island*: But this Addition seemed too much to differ from the first Institution; Therefore soone after, for avoiding of offence, *That*, of the new erection, was taken away without being observed in the after descriptions; whereof many have come to mine hands. Neither doth *M. Richard Ash* take notice of any such thing (who was in that Island before [m] *M. Coppinger*) he purposely going thither on his late Majesties command: yet in the *relation* given to me by *Sir James Dillon*, we find some provision intended for this inconvenience, as [n] *That there should be many small Cottages built, that for such as with conveniency cannot enter in the Cave, these might serve the turne.* But what effect this had taken, I doe not yet understand.

[m] *M. Coppinger* ibid quo suprà.

[n] *Sir James Dillon his discription of* S. Patrick's Purgatory.

In this Island of *S. Patricks Purgatory* are not very many *Trees*, on *one* of which (being a *Yew-tree*) did hang a *Bell*, usually *rung* at their *Solemnities*; neither must it be imagined there being so *few* of them, and they in so *holie* a place, they could be there without a miracle. It is therefore fancied, that the *yew-tree* had been of long standing, but being cut downe by some wicked person, and cast in-

to the fire, part thereof was by a devout man snatched out, and new set, which is that now extant. But this seemeth to be *lately* done, it not being above ten foot high, and about the thickneſſe of a mans legge, which might happen by being too much ſcorcht with the fire; neither are the reſt of any great growth.

Between the *Church* and the *Cave* there is a ſmall riſing of ground, and an *heape of Stones*, with a little *ſtone-croſſe*, part broken, ſtanding therein; and on the *Eaſt-end* of the *Church* there is another *heape*, on which there was another *croſſe* made of *twigs interwoven*: This is known by the name of *S. Patricks Altar*, on which there doth lye three peeces of a *Bell*, which they ſay, *S. Patrick* uſed to carrie in his hand. Here alſo was laid a certaine *Knotty-bone* of ſome bigneſſe, hollow in the midſt, like to the Nave of a wheele, out of which doe iſſue, as it were, naturall *Spokes*. This was ſhewed as a great rarity, being part (as ſome ſay) of *that Serpents taile* which we have before remembred. But others would rather have it be beleeved, *That this is part of one of thoſe Serpents which S. Patrick expelled out of Ireland; in memory whereof this is uſually ſhewed.* But I leave them to beleeve either the one, or the other, as they ſhall finde occaſion.

Toward the narroweſt part of this *Iſland*, and *Weſtward* from the *Church*, were *ſix Circles* (as ſome call them) from their *figure*, or *Saints beds*, or *beds for penance*. Theſe were *Manſions* (for ſo alſo are they termed) dedicated to ſome of the famous *Iriſh-Saints*; They were of *Stone*, and of a round building, being about three quarters of one yard high, having a *dore* or *entrance* into them; And theſe *Cells* are of ſeverall *capacities*. That for *Briget* being *ten* foot over within the wals, *Collum-Kille nine*, *Katharine nine*, *Patrick ſixteen*, *Tawock* (or *Avogh*) and *Moloiſſay* (or *Blaſh*) *ten*, theſe two laſt *Avogh* and *Blaſh* are placed in *one Cell*, and *that* alſo joyned to that other of *S. Patricks*. The *ſixt* is that which is aſſigned to *S. Bleyn*, or (as I take it) *Brenyn*, or *S. Brendan*, which

is

o In cujus ejectionis memoriam oſtendi ſolet in Inſulâ nodus oſſeus, magnæ molis dicturq; fruſtum Serpentini oſſis ex illo genimine virulento quod Sanctus expulerat. *D. Roth apud Th. Meſſingoamum de Purgat. S. Patricij, cap. 2. num. 30.*

is *ten* foot over. To this *S. Brendan*, we reade a peculiar *Purgatory* to belong; of which *M. Camden* thus. ᵖ *Reſides this of Patricks, there hath been another Purgatory of Brendan in this Iſland*, he meaneth Ireland; *But ſeeing I finde not the place, Take what I finde of it in this Tetraſtick of* * *Nechams*, which I reduce to this *Diſticke*.

ᵖ Præter hoc Patricij etiam aliud in hâc inſulâ Brendani Purgatorium fuit, ſed cum locum non invenerim, accipe quod ſolum inveni Nechami de illo Tetraſticon.

* *Aſſerit eſſe locum ſolemnis fama dicatum,*
Brendano quo tuæ lucida ſæpe micat;
Purgandas animas datus hic tranſire per ignes
Ut dignâ facie judicis eſſe queant.
Guil. Camden. deſcript. Hibern. edit. 1594. pag. 671.

For purging ſoules, and fitting them for Heaven,
A place by fame there is to Brendan *given.*

Which not to be meant, as if it were placed in this *Iſland* of *S. Patricks Purgatory*, whereof we now ſpeake, as it is plaine out of *Camdens* owne words, he not knowing where to place it; So ſhall we find it in a different *quarter* of the Kingdome, if we beleeve *Roth*, a diligent writer of this Subject, out of *Radulphus*. ᵠ *It is*, ſaith he, *to be in the firſt place obſerved, that amongſt forraigne writers there is mention made of two Purgatories in Ireland: one is S. Patricks in the Northerne part of the Kingdome; the other S. Brendans, which Radulphus ſaith, is to be found in the Weſterne parts of the ſame Kingdome.* This, of theſe *two Purgatories*, together with what I ſhall after have occaſion to adde of a *third Purgatory*, is to be obſerved, for avoiding *ambiguitie* I returne from whence I made this *digreſſion*.

ᵠ Eſtq; ante omnia obſervandum apud exteros ſcriptores reperiri mentionem duplicis in Hibernia Purgatorij: unum eſt S. Patricij, quod in Aquilonari parte regni poſitum eſt; Alterum S. Brendani quod in partibus occiduis ejuſdem regni Radulphus haberi aſſerit. *Roth. apud Tho. Meſſ. de Purgat. S. Patricy, cap. 1. pag. 91. num. 4.*

Theſe *Cells* or *Beds* ſerve for a great part of their devotions, who reſort to this *Pilgrimage*, about which, and in which, there are often pacings and kneelings; to which end they are compaſſed with *ſharpe ſtones* and *difficult paſſages* for ſuch as goe barefoot, as all muſt.

In the farthеſt part and Northward, there are in the Iſland where it is narroweſt, certaine *heapes of ſtones* caſt together, as *Memorials* for ſome that have *elſewhere* been *buried*: trulling by the prayers and merits of thoſe who daily

daily resort to this *Purgatory* to finde some relçase of their paines in the other *Purgatory*.

Lastly in the *Island* are severall *Irish houses* covered with *thatch*, and but lately built: together with a foundation for a building of lime and stone: And another house for *shriving* & *confessing* of those that come thither, which is on the left hand of the entrance into the *Island*. Among these, there are *foure places* assigned for receiving such as from the *foure Provinces* of *Ireland*, *Leinster*, *Munster*, *Connaght* & *Ulster* resorted thither.

Thus have we the perfect *Description* of *this place*, with all therein contained, as it did stand but little before the demolishing thereof; The *Manner*, *Rites* and *Customes of this Pilgrimage* offer themselves next to be considered.

Sect. 2. The manner of the Pilgrimage.

Wherein I shall follow those *relations* we finde set out of it, in which no great choice is to be made: onely supplying out of the *best* and *latest information* that hath come to mine hand, what shall be found not so much omitted in the other, but (it may be) rather lately added: for in severall *Ages* it hath received much alteration, as wil appeare upon the comparing of them. Of the last kind, I esteeme most, of that discourse given to me by the *Right Honourable the Lord Dillon*: in the taking whereof his Lordship hath been most carefull. *The order of which Pilgrimage*, to use his owne words, [r] *I had from the mouth of an Ancient native there, who said, he had been the guide and conductor of the Pilgrimes for many yeares*; which I the rather credit, finding it to agree with what others have reported of it, in most things. I will then begin with what hath been of old herein observed.

[r] The Lo. Dillons description of S. Patrick's Purgatorie.

Anciently, if any were desirous to entet into this *Purgatory* (as *O Sullevan* observeth, in the pilgrimage of

Principio à Pontifice vel Episcopo in cujus finibus Purgatorium continetur, illud adeundi potestatem petit. Solet Antistes facultatem petenti ausa primùm non levibus Argumentis dissuadere rei periculum proponendo, præsertim quod aliqui fuerint ingressi, & nunquam regressi, si autè sentit hominè incœptis constanter insistere, literas illi ad Præfectum Monasterij datas. Is autem cùm non minùs ab incœptis conatur avertere exorans ut aliâ potiùs susceptâ pœnitentiâ peccata expiet. Sin illum à Sententiâ non potest deterrere, in templum ductum precibus & pœnitentiâ præscripto tempore facit incumbere; deinde curat finitimos sacerdotes convenire sacrum missæ quod cum illo versu, *Requiem æternam dona ijs Domine*, pro vitâ defunctis offertur cantu & solemnitate celebrari hominem viatico Sacrosancti corporis Domini reficì, Aquâ sacrâ spargi, pompa Sacerdotum canentium Litanias, populi sequentis ad ostium Purgatorij adduci, ubi iterùm periculorum memoriam renovans, hominem rogat, ne intret, quem tamen si constantem reperit sanctissimæ crucis signo manens (quod & reliqui Sacerdotes ad unum faciunt) apperto ostio intromittit, & obseratis rursus foribus orantem relinquit, postero die ad eandem horam rediens, si apertâ januâ hominem offendit, eâdem pompâ in Monasterium reducit, hospitioq; exceptum retinet dum illi placet. Sin horâ solitâ in antro illum non convenit, animâ & corpore esse damnatum habet sibi persuasum. *Phil. O Sull. hist. catbol. tom. 1. lib. 2. cap. 2.*

The Spaniſh Viſcount, of which after.) „ *First he muſt „ have leave ſo to doe of the Biſhop in whoſe Dioceſe the „ Purgatorie did ſtand. The Biſhop uſeth at firſt with „ weighrie Arguments to diſſwade the adventurer, ſetting „ before him the danger; and that ſome have gone in thi„ther that never returned: But if he finde the man firme „ in his reſolutions, he doth recommend him by letters to „ the overſeer of the Purgatory. He alſo laboureth with „ the like earneſtneſſe to remove him, deſiring him rather by „ ſome other penance to expiate his ſinne. But if he be im„moveable, he leadeth him into the Church, and enjoyneth „ the performance of his penance and prayers, during the „ time prefixed. Then he calleth together the Prieſts ad„joyning, celebrating with ſinging and ſolemnitie that „ Maſſe*, Requiem æternam dona ijs Domine, *uſually ſaid „ for the dead. The Pilgrim receiveth the Sacrament of „ the Lords Body: He is ſprinkled with Holy water, the „ Prieſts in proceſſion ſinging the Letany, and the people „ following to the dore of the Purgatory to which he is con„ducted; There againe being forewarned of his danger, he „ is intreated not to adventure: but if he be conſtant, he is „ ſigned with the holy croſſe, which alſo all the Prieſts toge„ther doe, and the doore being opened he is let in, and there „ he is left ſhut up and praying: The next day returning at „ the ſame houre, if opening the doore the man be found, he*

„ *is with the ſame ſolemnitie brought back to the Monaſte-*
„ *rie, where, while he pleaſeth, he is entertained: But if at*
„ *the uſuall houre he be not found, then certaine it is that he*
„ *is damned both body and ſoule*; [t] *and if any ſuch diſaſter*
„ *doe happen, the whole religious Society doe with ſtrict fa-*
„ *ſting macerate their bodies for fifteene dayes together.*

Thus hath it been *Anciently*: by which it doth ſeeme that the *Reſort* to this *Purgatory* was not then ſo frequent, and they that did come, were not ſo eaſily admitted: but by all (at the leaſt ſeeming) meanes to be diverted: The contrary to both which is now practiſed, no place more frequented; and the more the welcommer, which being conſidered, and that there is much more ſtirre in theſe later pilgrimages than formerly had been, with an Addition of many more circumſtances; it will be therefore neceſſarie to take a ſecond view of the particulars.

[t] Si quando aliquid adverſi accidat, tota religioſa ſocietas per integros quindecim dies Severâ jejunitate corpora extenuant. *Rich. Stanihurſt. de vit. S. Patric. lib. 2. pag. 73.*

[u] The *time* in theſe later times appointed for this *worke* is the ſpace of 9. *dayes*, wherein they doe prepare themſelves, and obſerve all the *Ceremonies* following:

[u] Sacros obeunt circuitus introrſum ſepties in ipſo Templo, & extrorſum in cœmiterio. *Roth. ubi ſupra, cap. 2. pag. 95. num. 25.*

Firſt, the pilgrimes being *examined* and *admitted*, their firſt flight is into the Church, they being *barefoot*: and *kneeling* downe before the *Altar*, they doe ſay a *Pater*, *Ave*, and *Credo*; [u] and *There they beginne their holy Circuits ſeven times within the Church, and as oft in the Church-yard.* At their comming out they *kiſſe* the *Church-doore*, ſo doe they the *ſtone-croſſe* between the *Church* and the *Cave*; then [†] *They betake themſelves into the Penitentiall manſions, Beds or Cells, as they call them, of the Saints, which are round, every of which they compaſſe ſeven times, walking ſo many times without barefoot, and going about as oft within on their knees.* Next goe they into the water where the *ſtone* ſtandeth, whereon *S. Patrick* was wont to *kneele*, which they compaſſe *thrice*, ſaying *five Paters* and *Ave's*, with one *Credo*: after, to the other ſtone called *Lackevanny*, where they alſo ſay one *Pater*, *Ave* and *Credo*, of which *ſtone* and the

[†] Recipunt ſe ad manſiones pœnoſas ſeu lectos quos vocant, aut cellas pœnitentiales Sanctorum quę in gyro ſunt, ſingulas earum circumgyrant ſeptiès ab extra nudis pedibus, ab infra flexis genibus. *Ibid.*

vertue thereof it is ſaid, [x] *That after all theſe goings about, and that for the moſt part in ſharpe and rugged wayes, and comming to the Lake, they doe fixe there many times mangled, but alwayes wearied feet, on the ſtone covered with water; where in leſſe than one quarter of an houre, while they ſay the Lords Prayer and the Apoſtles Creed, they doe finde ſuch a refreſhing and ſtrength by reaſon of the ſtone under their feet (on which S. Patrick himſelfe was ſaid to have prayed, and in it to have left the impreſſion of his feet) that they doe finde themſelves inabled to goe thoſe ſtations againe: which yet they may not doe without ſome time between.* After this they come out of the water and returne to the Church, where they ſay before the *Altar*, the *Bedes of fifteene houres*, called the *Ladies Pſalter*: But here I had almoſt forgotten that which above all the reſt, muſt not be forgotten: * *That proviſion muſt be made for the workes of Charitie, aſwell as of Pietie; there are Altars to offer upon, there are Fryars to extend their benevolences unto; nay, and both in this Kingdome and elſewhere, there are Convents and Seminaries that muſt not be forgotten; by whoſe prayers a farre larger retribution and returne is expected.* This order in their pilgrimage doe they obſerve thrice each day, at *Morning*, *Noone and Evening*, for ſeven dayes together: But [y] *On the eight day they double their circuits, that they may ſatisfie for that and the next day in one; for then they are not to goe out of the Cave, much leſſe to goe about as they were wont. But if* [z] *the number of Pilgrims be greater than can conveniently be diſpatched; in that caſe, no ſet-day is limitted for the going into the Cave, but it may be diſpenſed withall at the diſcretion of him who is the Chiefe.*

[x] Tot circuitionibus confectis in aſperſâ & plerumque rupicoſâ ſemitâ, veniunt ad Lacum, & in marmore ſubaquato plantas pedum laceras quandoq; ſed ſemper laſſas figunt, & uno minùs medio quadrante horæ, dum recitant orationem dominicam & Symbolum Apoſtolorum perſentiſcunt tantùm refrigerij, & roboris ex ſubjecto pedibus lapide (in quo ſanctus Patricius ipſe oraſſe dicitur, & veſtigia pedum ſuorum impreſſa reliquiſſe) ut parati eſſent è veſtigio ſecundos circuitus facere, quod non licet tamen niſi interpoſito aliquo temporis ſpatio. *Ibid.* * *Sir. James Dillon's deſcription of* S. Patrick's Purgatorie. [y] Octavo die duplicant Stationes ſive circuitus; ut ſatisfaciant pro eodem & ſequenti die quo ingrediendus erit puteus, neq; enim illo die putuano circumire nedum quidem exire de ſpeculo licet. *Idem ibid.* [z] Quod ſi magna eſſet multitudo concurrentium peregrinorum, ut tam numeroſus cœtus commodiùs expediri poſſit, viſitatio putei non affigitur ad certum & ſtatum diem, ſed pro arbitrio præfecti diſpenſatur. *Idem ibid. cap. 2. num. 30.*

And

And as *nine dayes* is the *time* commonly allotted for this worke; ſo are there *nine perſons* ſet out, who according to the time of their comming thither, are to goe into the *Cave* together.

In all which time of their *nine dayes pilgrimage*, they *eat* but once in 24. (ſome ſay 48.) houres, [a] *their diet being but oat-meale, or bread and water*; yet have they liberty to refreſh themſelves with the *water of the Lake*, [b] *which alſo is ſaid to be of that vertue, that although thou ſhouldeſt fill thy ſelfe therewith, yet would it not offend thee, but is as if it had flowed from ſome Minerall:* And thus being tired, at night [c] *They lodge on hay or ſtraw, without caddow, pillow, or pallet, tumbling themſelves in their mantles, or wrapping their heads in their breeches*, or *trowſes*, as they call them; their *lodging* is in one of the *cottages* before mentioned, [d] onely *That ſome one night of the eight, they take up one of the Saints beds*, ſuch (I ſuppoſe) as they moſt *fancie*.

Theſe *eight dayes* being thus ſpent in *praying, faſting* and *Almeſdeeds*, they goe to be *ſhriven*, and doe *confeſſe* themſelves on the evening of the ſaid *eight day*, being readie the next morning early to goe into the *Cave*; when in imitation of the old cuſtome, *the prieſt* laboureth to divert them from going forward; adding [e] *That already two companies have been loſt, that one more muſt be; and warneth them to take heed it doe not light on them:* But they not being to be altered, towards the *Purgatory* or *Cave* they goe, [f] *With the Banner of the croſſe carried before them*, together with other ſolemnities; *ſo that it may well ſeeme to carrie the ſhew of ſome funerall pompe*, neither indeed is it otherwiſe eſteemed, for being [g] *As it were a paſſage to another world, and leaving this, in what Agonie doe they goe, groaning and ſighing, deſiring forgiveneſſe, and forgiving all that have offended them, in*

[a] *Sir James Dillon's deſcription of* S. Patricks Purgatorie.

[b] Eſtq; ea iſtius aquæ vis, ut quantumvis ex eâ te velis ingurgitare, nullum indè gravamen ſenties, ac ſi à venâ metallicâ fluerat. *Roth. ibid.*

[c] Recubant in fœno & ſtramine ſine ſtragulo, pulvinari, culcitra niſi vel clamide ſe involvant, vel femoralia capiti obſtipent. *ibid.*

[d] *Sir James Dillon's deſcription of* S. Patrick's Purgatorie.

[e] *The Lo. Dillons deſcription of* S. Patrick's Purgatory.

[f] Præeunte vexillo crucis. *Roth. ibid.*

[g] Quaſi in tranſitu ad alium orbem & è viâ ad terminum properantes, in agonio poſitos cernere eſt gementes, ſuſpirantes, veniam & pacem offerentes omnibus, & precantes ſibi ignoſcentes toti mundo quicquid in ſe deliquiſſet cum ſingultu, fletu, lachrymis, plerique; ſubeunt ſpeluncam & occluſo de foris oſtio, recedunt qui comitabantur *funus. ibid.*

which manner for the moſt part they goe into the Cave, with ſighing, weeping, and teares; and the doores being ſhut without, they that waited on the funerall returne, ſaith Roth, whom, as the moſt exact I could finde in this part, have I followed.

Thus with ſome ſprinkling of holy water are our Pilgrimes ſhut up for twentie and foure houres without any repaſt, or crum of comfort other than [h] ſome few good words given at the Crevice (before ſpoken off) through which, the Prieſt doth ſometimes comfort them, if he finde any of them to be troubled with Temptations: but among themſelves not a word, [i] for conference is prohibited, while they are in the cave. This alone being reported to bring preſent death with it, leaſt perhaps there might be ſome diſcoverie of the Impoſture.

Laſtly, when the 24. houres are expired, for now are we come to the laſt Act, They [k] are revisited by the overſeer of the pilgrimes, by whom they are brought to the water-ſide. where they duck themſelves over head in that water, by which expiation being purged as new Souldiers of Chriſt, and by the bath of repentance being borne againe, they goe into the Church, where according to the cuſtome, they give God thanks for the ending of their penance, being thereby renued to goe forward boldly in their Chriſtian warfare, and couragiouſly to carrie the Croſſe of Chriſt. And thus is this great work finiſhed.

A Pilgrimage certainely of very great ſolemnitie and exceeding ſtrictneſſe; ſo that I can eaſily be induced to credit him, who telleth us how [l] troubleſome it is: for Whether it be in Summer, who can be ignorant how tormenting a thing it is to be ſhut up ſo cloſe, ſo obſcurely, ſo

h Undè incluſis conſolatur præſertim ſi intelligat ex ijs quempiam tentatione divexari. *Lumbard. ubi ſupra.*

i Illicò interdictum colloquium quod vel propter hoc mors traditur irrogari. *Phil. O Sull. hiſt. Catholic. Hiber. tom. 1. lib. 2.*

k Reviſuntur à præfecto peregrinantium & deducuntur ad marginem ſtagni ubi ſe immergunt aquis lacuſtribus, & hâc luſtrati expiatione veluti novi milites Chriſti è balneo pœnitentiæ renati purgatiq; progrediuntur ad eccleſiam ubi pro more actis Deo gratijs pro expletâ pœnitudine renovantur ad militiam Chriſtianam intrepidè proſequendam, & ad crucem Chriſti genroſè portandum. *Roth. ibid.*

l Quæ ſi fiat in æſtate, quis neſciat quam pœnoſa ſit recluſio tam arcta, tam obſcura, tam diuturna, ab æſtu ſolis de foris, & ab intrò eſtuante habitu ſe mutuo conſtipantium, & ſuffumigantium in ſpeluncâ; Sin in Hieme fiat quam difficilis ſit immerſio in aquam, ut immergas ad pœnitentiam. Et quocunq; tempore demùm fiat, quam dura ſit diſcalceatio, pedum eruda deambulatio in aſperis & in Cellis, petricoſis Stationibus, crebra genu flexio in cellis pœnalibus, inedia Chameunia, inſomnia, &c. *Roth. ibid.*

long,

long, and that troubled with the violent heat of the Sunne abroad, and the smoothering aire of so many pressing one upon another within. If in Winter, how difficult a matter would it be to endure the ducking in the water, even to mortification? And what time soever it be, yet how painefull is the walking barefoot so many dayes, galling their feet in those rockie Cells and rough Stations, and the often kneeling in them: Their fasting, lying on the ground, dreames, and the rest; neither is *that the least* which he so easily passeth over, *The great Fast imposed on them.* If it were onely for *three dayes*, yet might it be ground enough to suspect what *Erasmus* doth (speaking of this Purgatorie) That [m] *There doe not want very many at this day who descend thither, but first almost killed with three dayes fasting, least they should goe in thither with their wits about them.* What then would he have said of our *nine dayes fast?* nay, what of *fifteene dayes?* for so we finde it used in the *Ancienter pilgrimages*, [n] *when he perceiveth that the penitent is not with any terror to be removed, he commandeth him to keepe a spare diet for fifteene dayes. Altogether, provided that his bodie doe give way to so great abstinence. So great an abstinence* is meant as may try the strength of the *Body*, and not simply *A spare diet*, of which, indeed great Fast, we have in *Jacobus de voragine* an instance, shewing it not onely ordinary, but to be by all observed, who should undergoe that *Pilgrimage*; his words are these, [o] *Long after Patrick's death, a certaine Noble man named* Nicholas, *having committed many sinnes, and repenting of them, resolved to undergoe S. Patrick's Purgatory. And when he had* pined *himselfe for fifteene dayes*, which all are wont to doe, &c. Of which we have another example in *Vincentius Bellvacensis*, of a Knight [p] that went that pilgrimage, *who was commanded to continue in fasting, praying, and confession fifteen dayes.* To the same purpose also, [q] *Edmund*

[m] Non desunt etiam hodiè permulti qui descendunt, sed priùs triduano enecti jejunio, ne sano capite ingrediantur. *Erasm. in Adag. de Aut o Trophony. pag. 440.*

[n] Ubi pœnitentem nullo terrore variari perspicit ei in mandatis totos quindecim dies jejuniùs vivere modo corporis infirmitas tam inediam patiatur. *Rich. Stanhurst in vit. S. Patric. lib. 2. pag. 73.*

[o] Post longum tempus mortuo Patricio, vir quidam nobilis, nomine Nicholaus, qui peccata multa commisserat, cùm delictorum suorum pœniteret, ut purgatorium S. Patricij subire vellet xv. diebus, ut omnes faciebant, se jejuniùs macerasset, &c. *Jacob. de Vorag. in vit. S. Patric. in legend. 49. fol. 33.*

[p] Fecit eum per quindecim dies exercitari in jejunio, & oratione & confessione, *Vincent. Bellvacens. speculo morali. lib. 2. distinct. 11. part 1. pag. 133.*

[q] *Edm. Campion Hist. Ireland. lib. 1. cap. 13.*

Campion

Campion the *Ieſuite* in his *Hiſtory of Ireland*. *The Pilgrime is* (ſaith he) *to beginne with prayer, faſt and vigill of fifteen dayes, ſo long as in diſcretion can be indured*: And yet how great ſoever this may ſeeme to be, it is notwithſtanding nothing to what we finde in *Polychronicon*, written by *Ranulphus Higden a Monke of Cheſter*, and tranſlated into Engliſh by *Iohn Treviſa*, a *Prieſt* that lived in *Edward the Thirds* time, r where it is ſaid, that he that will goe into this *Purgatory* (for of this he ſpeaketh) *ſhall be in prayers and faſting fifteen dayes, and after fifteen daies he ſhall be hanſeld, and led to the doore of the Purgatory*, out of which being returned, *He ſhall be fifteene dayes in prayers and faſting*. Here we ſee not three dayes alone, as *Eraſmus* ſuppoſed, thinking that alſo too long: nor *thrice three*, as is common in theſe dayes, not *five times three*, as formerly, but thirtie dayes; whereof *fifteen* before the going into the *Purgatory*: of which *Vincentius*, and the reſt doe ſpeake, and that as commonly practiſed; and *fifteene* dayes *after*, not unlikely alſo to be uſed at the ſame time, as commonly as the other: for ſo we ſee in that pilgrimage of the Knight, which is the firſt, of which we doe read, * who before his going in *was fifteen dayes in prayer*, and after he came out, *He remained fifteen dayes in prayer*, as we have it ſet out by *Matthew Paris*; under *Prayer* comprehending all things required in that Pilgrimage. All which duely conſidered, if I did concurre with *him*, that thought ſuch *abſtinence* were *purpoſely enjoyned, by cauſing a crazed braine to worke a ſtronger worke of the Imagination*, and to make *Fancies reall*; I ſuppoſe, I ſhould not be thought to doe any wrong, conſidering the *relations* and *newes* brought backe by ſuch as have gone that *Pilgrimage*, in which we ſhall after be larger. But that *ſuch faſting* might and would produce ſuch effects, and worke ſtrangely on the *Imagination*, is not to be queſtioned; eſpecially the mind being before prepoſſeſſed, and entertaining a prejudicate opinion of what it ſhall ſee. And how greatly the Fancie can in this kind enlarge it

r *Polychron. lib. 1. cap. 35. fol. 45. 2.*

* *Matth. Pariſ. Hiſtor. Angl. in Stephan. pag. 84. & 87.*

it selfe, and beget withall a strange credulity, esteeming shadowes (if so much) to be substances, there is none that can doubt; Neither doth that learned searcher *of the causes of Melancholy* [f] improbably attribute to the bare working of *Imagination, Those relations of Heaven and Hell, and what visions are there seene, as that of Sir Owen, in Matthew Paris*, that went into *S. Patricks Purgatory*. The first pilgrimage we reade of (as I said before) which of that kinde may justly be ranked with *those Tales of witches, progresses, dancing, riding, transformations*, in which mixed with the *Illusions of the Devill, the force of the Imagination* doth evidently appeare.

[f] *M. Burton of the causes of Melancholy*, part. 1. memb. 3. subsect. 2. p. 91. 92.

But being that in the following Chapter I am further to discourse of this, I shall now passe it over, and proceed in the third place to a disquisition and search after the *Author, time*, and *manner* of this strange *Erection*: for it being supposed to be for the *Manner miraculous*, for the *Time* so *ancient*, and for the *Author* so *venerable*, as we are made to beleeve it is, it is not to be wondred, if it were so much as it was looked after; and yet againe, even at this day earnestly to be desired. This I say supposed. But if on the contrarie, it shall appeare to fall short of all these, and prove to be but a meere *imposture* and *fraud*: how much will the *credulity* of those ignorant, thereby formerly misled, be to be pittied, and the *cunning* and *coveteousnesse* of the *Leaders* detested; which so to be, I doubt not, will be seen in, the processe of the ensuing Treatise.

§. 3. *The Author and beginning of this Purgatory.*

§ And first for the *Author, of whose Erection this Purgatory is*; I know it will seem to many to be a very needlesse *Quære*; it carrying the *Name* of the *Founder* in it selfe, *S. Patricks Purgatory*: and that also being by a long-received *Tradition*, such as to *question* would hazard the censure of one either *ignorant*, or *too curious*. For so it is told us, [t] *It is the common opinion and Tradition among all the Irish, which they seeme to have sucked from their mothers brests, that this Purgatorie was found by Patrick, insomuch*

[t] Purgatorium istud à Patricio fuisse inventum, communis est Hibernorum sensus & Traditio, quàm cum lacte nutrice suxisse videntur, ut si nitaris obtrudere contrariam sententiam, à summis, ab imis, & omnibus, tanquàm Novator, novarumq; opinionum sator, exautoreris & explodaris. *Roth. de purg. S. Patric. à Tho. Mess. edit. pag. 91. num. 6.*

insomuch as if one should professe the contrary, he would be by high and low, yea all rejected and hissed at, as a broacher of new opinions. And that *it is so generally received*, is esteemed no small argument of the truth thereof, for so it followeth; [u] *Let the first ground of this received Tradition be the constant and consonant assent thereunto in every age, and beyond the memory of man throughout this whole Nation: Neither is it without ground which everyone saith, especially when almost without any contradiction it is allowed and setled in the mouthes of godly, learned and wise men.* But what need is there of arguments, when the matter is put out of all question? For now it is not to be received as the opinion of *private men*, but of the *whole Church*; seeing in the *Office and Lyturgie* of *S. Patrick*, *Collumb* and *Briget*, with other Saints of *Ireland*, set out by *Tho. Messingam*, we thus finde it: † *That Penitentiall cave is yet to be seen, which is called after his name, the Pit or Purgatory of S. Patrick.* And why is it called *Patricks Purgatory*? it followeth in the *Hymne*.

[x] *Irelands Apostle, and welwishing Teacher*
This is, to whom those Purging places were
by grace of God revealed.

And after in the *Antiphone*, [y] *Wonderfull are the merits of the great father Patrick, to whom God did shew the place of Purgatory where his sinfull children, even yet living, may purge themselves.* And will you see of what force this argument is esteemed: take it out of *Roth*, who doth labour hard for it, [z] *The third ground* (saith he) *is taken from the very ecclesiasticall Office and uniforme consent of all congregations and Saints of the Church, who have there flourished* (I suppose in Ireland) *for many ages, whose joint Authority and mutuall*

u Primum fundamentum receptæ traditionis sit ista tam constans & consona receptio ejus ab omni ævo & memoriâ hominũ per universam hanc nationem.

Neq; enim sine causâ dicitur quod omnium fertur ore, præsertim quando id ore piorum, eruditorum, prudentium, nemine penè refragante, constituitur. *ibid. n. m. 7.*

† Antrum pœnitentiale etiamnùm visitur, quod de ejus nomine Puteus, seu Purgatorium S. Patricij vocatur. *Offic. S. Patr. &c. lect. 6. pag. 14. ed. 1. Paris. an. 1620.*

x *Hic est Doctor benevolus*
Hibernicorum Apostolus,
Cui loca purgatoria
Ostendit Dei gratia.

Ibid. Hymn. pag. 19.

y Magni patris sunt miranda merita Patricij, cui Deus ostendit locum Purgatorij, quo viventes se expurgent delinquentes filij. *Ibid. pag. 21. ad magnificat. Antiphona.*

z Tertium fundamentum elicitur ex ipso officio ecclesiastico & uniformi consensu ecclesiasticorum & ecclesiæ Sanctorum qui à multis sæculis ubique floruerunt, quorum omnium authoritatem & mutuam consentionem, quæ satis exprimitur in antiquis breviarijs & Antophinarijs manuscriptis omnium provinciarum, quisq; ille esset qui non formidaret contemnere, Ego utiq; non excusatem ejus temeritatem & audaciam. *Roth. ibid. quò sup. à pag. 92. num. 10.*

con-

consent being declared in the ancient Manuscript, Breviaries and Responsals of all the Provinces, wherin he that will not feare to contemne? certainely, I would not undertake to excuse his rashnesse and boldnesse. To all which, I will in the last place adde one of the ancient *Irish Rhymes* concerning this, supposed to be by *S. Patrick* himselfe, in a *vision* delivered to *one sleeping in this Purgatory*, and that to this end, that it should be every where divulged, which concludeth with the former: the words are these.

a *Awake thou man, and remember my Rhyme in haste. Let it* * *spread East and West, and be written with a pen. I am Patrick Chiefe, or head of the Clergie, who have obtained from God no small thing: A gift large and liberall which was never found till I did come to it; A Purgatory for punishment here, and no other Purgatory to be after.*

a Rreagh agiollayo tiar, agur mearbhuigh go tuan mopan,
gaidean a roip 7 pap, agur reinobean e le peall,
Ir me Paoruigh ceann na gcliar, fuaruy o dha ri nacgan,
ceaglach rairpinn rial nach bfuil puam go cranagan,
Purgadam adhuy cumang, agur gan ne nieng purgadoir eall.
MSS. Hibern. Dorm. mac Egan.

* al. *be sowen.*

What *boldnesse* then? what *rashnesse*? who but an *Innovator?* and one deserving to be *hissed* out of the company dare question, who other than *Patrick* should be the *finder* or *founder* of this *Purgatory*? It is, you see, concluded by a *generall Tradition*, by the common consent of the *Church*, and approved by a *Vision*: an *Argument* in that Church, not inferior to any other; the thing (I confesse) do not deserve so much inke, but I have the rather observed it, that the *confidence* of these men may be seen, imposing for undeniable veritics, matters doubtful & most uncertain.

For notwithstanding all these *loud-cryes* to the *Contrary*, we shall finde this not to be any *new Question, whether or not S. Patrick were the Author of this Purgatory*, b *The Originall of this den hath bred some difference among Writers*, saith a most judicious Writer, and one favouring the cause, but this is too generall: *Others finde us work, denying that S. Patrick was either the beginner or finder of this monument*, saith the same Author. And so obscure is the *Question*, that a *Jesuite* findeth such difficulties and impro-

b Hujus latibuli origo non nullam inter scriptores controversiam parit: alij nobis negotium facessunt, negantes Patricium hujus monumenti vel authorem vel inventorem fuisse. *Rich. Stanihurst in vit. S. Patric. lib. 2. pag. 65.*

improbalities in their opinions who attribute it to *S. Patrick*, *that he clearly conceiveth it cannot be.* [c] *Two things I muse at* (saith he) *That neither the Time nor the Author of so strange Erection was preserved: concerning the time, one Record putteth it in anno Domini 302. which is 128. yeares before Patrick converted Ireland, and sixtie and six yeares before his birth.*

So that it will not be (I trust) any absurditie in us to examine this, and make some while a *stand*, before we rashly assent with the *vulgar* to a thing, it may be, no lesse *unlikely* than *Questionable*; especially seeing *Roth* himselfe, even there where he seemeth most confident of this, could not but tacitely confesse it not to be altogether so generally confessed, as men usually esteemed it; that is to say, without *Contradiction*: but this he must have to be understood with a *Modification of Almost*,[d] which we say useth to salve from a *lye*, speeches too farre strained, such as that is.

Neither is it without controversie, to which of the *Three Patricks* (if to any of them) this Purgatory should be ascribed: But to the *second* of that name doth *Ranulphus* give it, [e] whom *John Brampton* followeth, [f] and both agree with *Henry of Saltry*; yet doth not *Henry* mean him whom *Ranulphus* calleth *the lesse*, who flourished about the yeare 850. as the *Compiler of the Antiquities of Glastenbury* hath it, [g] as it is observed by the now *most learned Primate of all Ireland*. But he whom *Henry* nameth, is that *Great Patrick* who *converted the Irish to the Christian Faith*, which no man will (I suppose) say was done *anno* 850. being rather more than 400. yeares before, that is to say, in the year 432. for this *Purgatory* is said to be one chiefe meanes of the conversion of *Ireland*, to which end it was supposed to be first instituted; for so *Thyreus* out of others, [h] *He did mollifie their unbridled*

[c] *Edm. Campion Jes. Hist. of Ireland. lib. 1. cap. 13.*

[d] *Roth. suprà pag. 14. lit.* (u)

[e] *Polychron. lib. 5. cap. 4.*

[f] *Joh. Brampton Fornalen. Hist.*

[g] *MSS. in Biblioth. Tho. Alani Oxon.*

[h] Effrænatos animos infernalium pœnarum terrore emolliebat, ut sic ad fidem vel invitos compellaret, incredulis enim de damnatorum pœnis ac supplicijs dubitantibus, & visibile testimonium petentibus signum hoc (sicut traditio fidelis, multiq; non ignobiles authores referũt) ostendit: Circulũ in terrâ fecit, intra cujus ambitum hiatus ingens, aspectu horribilis, apparuit, per cujus occultos & sinuosos meatus, luctus, ejulatus & lamentabiles voces sæpè audiebantur. *Guil. Thyræus discurs. paneg. de miracul. S. Patric. pag. 150.*

minds with the terrour of infernall paines, that so he might as it were, force them to beleeve. For He (as undoubted Tradition and many credible Authors report) *did shew this signe to those incredulous men, doubting of the paines and punishment of the damned, and thereof requiring some visible demonstration: for He made a Circle in the earth, within the compasse whereof there was an opening of the earth, great and terrible to be seene, through whose secret and winding passages oft times are heard lamentations, wailings and dolefull sounds*; where we have *S. Patrick*, *the Author*; the *time*, *at the first conversion of the Kingdome*; and the *manner* and *thing it selfe*, *wonderfull* and *miraculous*. But if we should call upon *Thyreus* for a confirmation of these so confidently delivered *Assertions*, our best answer would be, that we must relie on *undoubted Tradition*, and on the testimonies of *credible Authors*; how *undoubted* the *Tradition hereof* is, shall likewise hereafter appeare. But who are these *Authors?* in this is he silent: for in very truth, we finde neither *credible Authors*, nor any *Author* at all, that for more than 700. yeares after *S. Patrick*, doth write one word of this *Purgatory*, which will seeme incredible to any that shall consider, either the *Times*, or the *Subject* to be treated off.

As for the *Times*, whether we consider *that* in which *S. Patrick* lived, or those next following; no *ages* were (if not this) more learned, and *Christianitie* planted here by *S. Patrick* had so good progresse, that (if we beleeve *Iocelin*[1] writing of *S. Patricks life.*) *In a very short time there was no wildernesse, nor almost any corner of the land, or place in the Island so remote, which was not with perfect Monks and Nuns repleniſhed, insomuch as Ireland was by a speciall name, and that deservedly called the* Island of Saints: *for they lived according to the Rule by S. Patrick prescribed unto them, they contemning the world, and desiring heavenly things with an holy mortifying of the flesh, and denying their owne wills: Equall were they both in merit and number to those Egyptian Monks, so as by doctrine*

[1] Infra breve temporis spatium nulla eremus, nullus penè terræ angulus aut locus in Insulâ tam remotus qui perfectis monachis aut monialibus non repleretur, ita ut Hibernia speciali nomine Insula Sanctorũ jure nominaretur; vivebant enim secundùm Regulam illis à S. Patricio præfixam, mundi contemptu, cœlestium appetitu, sanctâ mortificatione carnis, ac abdicatione voluntatis propriæ, pares Egyptijs Monachis merito atq; numero, ita ut exteras & longinquas Nationes illustrarent verbo ac religionis exemplo. *Jocel. in vita S. Patric. cap. 174. pag. 75. edit. à Tho. Messing. in florilegio.*

trine and life, they did informe and teach forraigne and farre distant Nations. Thus *Iocelin.* And can it be imagined, that among so many learned and devout men, living in the same, or the next following ages to *S. Patrick*, there should not be so much as any one found, that doth but once mention this *Purgatory*, if then it had been? likely it is, it would not have been hid, especially in the first rising of it; it being of so great observation, that the whole Kingdome is pretended to be moved with it, and converted by it.

[k] Tria sub omnipotenis Dei nutu habitacula quorũ summum Regnum Dei vel regnũ cœlorum dicitur: imum vocatur infernus; medium mundus præsens vel orbis terrarum appellatur, quorũ extrema omninò invicẽ sunt contraria, & nullâ sibi societate conjuncta (quę enim Societas potest esse Luci ad tenebras, & Christo ad Belial?) medium verò non nullam habet similitudinem ad extrema, &c. Commistio enim malorum simul & bonorum in hoc mundo est. In regno autem Dei, nulli mali sunt, sed omnes boni; at in inferno nulli boni sunt, sed omnes mali; & uterq; locus ex medio suppletur: Hominum enim hujus alij elevantur ad cœlum, alij trahuntur ad infernum, similes quippè similibus junguntur, id est, boni bonis, & mali malis, justi homines justis Angelis, transgressores homines transgressoribus Angelis, servi Dei Deo, servi Diaboli Diabolo, Benedicti vocantur ad regnum sibi paratum aborigine mundi; Maledicti expelluntur in ignem qui præparatus est diabolo & angelis ejus. *Patric. de tribus habitaculis MSS. in Bibl. Regiâ observat à Reverendissimo patre Jacobo Armachano.*

Object. If it be said, that although those ages might afford learned men, yet perhaps *not many Writers*; or if such there were, yet might their works not come to our hands, and so *This* passe unobserved.

Reas. Which things were they so, and that many such writings might miscarry, yet what shall we thinke of them whose works doe appeare? or, if no other *Writer* would do it, why doth not *our great Patrick* himself write of it; or but glance at it, he having so fit an occasion to doe it in his booke intituled *De tribus habitaculis*, said to be his? The words I doe insert, [k] *There are three dwelling places under the command of Almighty God, The Highest, Lowest, and the Middle; whereof the highest is called the Kingdome of God, or the Kingdome of Heaven; The lowest is called Hell; this present world is the middle; of these the two extremes are to each other contrary, and by no fellowship to be joyned: (for what fellowship can light have with darknesse? or (hrist with Belial?) but the middle hath some similitude with both extremes, &c. for in this world there is a mixture of good and bad; but in the King-*

dome

dome of God are no bad, but all good; in Hell no good, but all bad; and both theſe places are ſupplyed by the middle: for of the men of this world, ſome aſcend up into Heaven, others are caſt downe into Hell, like are joyned to like; that is to ſay, good to good, and bad to bad, juſt men to juſt Angels, and tranſgreſſing men to tranſgreſſing Angels, the ſervants of God to God, the ſervants of the devill to the devill; The bleſſed are called to a Kingdome prepared for them from the beginning of the world; The curſed are driven out into the fire prepared for the Devill and his Angels. In all which, you ſee, there is not any mention of this, (ſuppoſe his) or any other *Purgatory*.

Neither (I confeſſe) is it neceſſary that *all Writers* of *that*, no more than of the *after ages*, ſhould mention this *Purgatory*, perhaps it not being ſutable to their ſubject treated off: yet ſurely may it well be expected at their hands, who have propoſed to themſelvs to write of *S. Patricks life*, and who doe obſerve the memorable paſſages thereof; How this ſhould eſcape their pens it may well be wondred?

The firſt Author we finde in this kinde is *Probus an Iriſhman: an author in the Iudgement of all men moſt worthy credit*, if we credit *Meſſingham*, [1] *He as it ſeemed flouriſhed about the time of Bede, (anno* 731. being 299. yeares after *S. Patrick*) *and did write the life of S. Patrick the Apoſtle of the Iriſh*: I might well make a ſtand, and not pawn my credit with *Meſſingham*, upon the truth of all that *Probus* doth ſet down in that Treatiſe, and how little cauſe I had to doe it, I doe referre to the Iudgement of the Reader; certainely, he that ſhall peruſe that his book, may well imagine the whole endeavour of the man, to be not to paſſe by any thing, although never ſo triviall; and triviall matters to ſet forth to the beſt, ſometimes beyond all bounds. Yet of this *Purgatory*, although (as was ſaid) *one principall meanes* of the *converſion* of the *people*, it alſo exhibiting ſo many and wonderfull things to be ſeene and heard, being flocked unto from farre and neare, and ſo ſtrange-

[1] Probus Hibernus Author omnium judicio, fide digniſſimus, qui circa Bedæ tempora, ut videtur, flor. it, vitam S. Patricij Hibernorum Apoſtoli ſcripſit. *Tho. Meſſ. tract. præamb. de nominibus Hiberniæ.*

ſtrangely made or found, that alſo by *S. Patrick* himſelfe. Yet of this *Purgatory* (I ſay) we finde not in *Probus* ſo much as one word, it is not once mentioned by him, no not ſo much as by *Hereſay*; Neither is this obſervation mine alone, but we finde it as a *marginall Annotation* to *Antoninus Archbiſhop of Florence* in the *life of S. Patrick*, [m] *The Hiſtorie ſo common concerning S. Patrick's Purgatorie is not in the Author that is joyned to Bede*, he meaneth this *Probus*, whoſe work we finde in the Volumes of *Venerable Bede*, in whoſe dayes, if this *Hiſtory* had been ſo *common* as in after ages, no man I thinke that readeth him, will judge it likely to ſlip his pen, or to be paſſed over in that deep ſilence that it is.

[n] Vulgatam hanc de Purgatorio S. Patricij hiſtoriam author qui Bedæ aſſuitur non habet. *Antonin. Archiep. Florent. Chron. tom. 11. de S. Patric. part. 2. ad anno 500. c. 18. §. 2. p. 203. in margine edit. Lugd. anno 1586.*

But that which may ſeem above all others moſt ſtrange is, that [n] *Iocelin* eſteemed *a moſt exact writer, Writing of the life of S. Patrick from his infancie even to his death, and that moſt exactly*: yet of this hath not one word any where, ſaith *Roth*; and yet lived this *Iocelin anno* 1183. being 751. yeares after *S. Patrick*, and after *Probus* 452. yeares, whoſe works, whoſoever ſhall take the paines to peruſe, will perceive it impoſſible that a *Relation* of this conſequence ſhould drop by; eſpecially ſo many leaves being ſtuffed with ſuch matters as will be there met withall.

[n] Vitam S. Patricij ab infantiâ, uſq; ad mortem exactiſſimè deſcripſit, nec tamen ullum verbum uſpiam loquatur. *Roth. apud Tho. Meſſ. de Purgat. S. Patric. cap. 1. pag. 93. num. 14.*

This ſo great an *omiſſion* hath been, and not without good cauſe, much taken into conſideration by *later Writers*, (the earneſt defenders of this *Purgatory*) who contend ſo much for the *Antiquitie* thereof, as may appeare by the *Apollogies* made for *Iocelin* in this reſpect: And yet we finde all of them to come ſhort of helping the matter, although ſome have practiſed to inſert more than enough of it into *Iocelins* works.

[o] Reverend. P. *Jacob. Armach. de Eccleſ. Primord. pag. 816.*

As for the later: in a *Manuſcript copie* of *Iocelin*, which I have ſeen in *The now moſt learned Primate's Librarie*, I doe finde *two Chapters* of this Subject, *viz. Cap.* 198. & 199.

199. The words are these, p *While S. Patrick preached through Ireland, and had found but small fruit of his labours, he did beseech the Lord to shew some signe, by which, although by terrour, they might be brought to repentance. By the command therefore of the Lord, with the staffe of Iesu* (a Rod, like that of Moses for doing Miracles) *he did make a great Circle in a certaine place: And behold, the earth within the Circle did open of it selfe, and there appeared a great and most deep pit in that place. It was also revealed to S. Patrick that a certaine place of Purgatorie was there, into which who so would descend, needed no other repentance for his sinne, neither should he feele any other Purgatory; whence many were never to returne, and they that did, must first continue there from morning to the morning of the next day; many therefore went in that never came backe.* This is the 198. *Chapter*, and in the next, q there is a *Relation* of one that did goe into *S. Patrick's Purgatory*, telling what there hapned unto him, after which, within 30 *dayes he dyed*, what can be more plain? could there any thing be more fully said? who then can say, that in *Iocelin* we reade nothing of *S. Patrick's Purgatorie?*

But great cause have we to suspect, that these two Chapters are but a *patch* pieced in, out of the *Golden Legend*, r and *Petrus de Natalibus*; in both which books, treating of the life of *S. Patrick*, we have that discourse word for word. Besides, that in the printed *Iocelins*, these *two last Chapters* are altogether omitted, as acknowledged to be s *A new piece added to an old garment, which hath made the rent worse*, for in the printed editions there are but 196. Chapters: Neither doth *Roth* in his *Elucidations upon Iocelin*, added unto *Messinghams Florilegium*, mention any more Chapters, he shutting up the Booke with the 196. Chapter containing *S. Patrick's buriall in Downe*:

Cum B. Patricius per Hiberniam prædicaret & fructū ibi parum faceret, rogavit dominum ut aliquod signum ostenderet, per quod vel territi pœniterent. Jussu igitur domini in quodam loco circulum magnū cum Baculo Jesu designavit, & ecce terra intra circulum se aperuit, & puteus maximus & profundissimus apparuit, relatumq; est Beato Patricio quod ibi esset quidam Purgatorij locus, quem quisquis vellet descendere alia sibi pœnitentia non restaret, nec aliud pro peccatis purgatorium sentiret, plerique enim inde non redeunt & qui redirent, eos à mane usq; insequens mane ibidem moram facere oporteret: multi itaq; ingrediebantur qui de cætero non reverebantur. *Addit. Jocel. de vit. S. Patric. in Bibl. Reverendiss. P. Jacob. Armachan. cap. 198.* q *ibid. cap. 119.* r *Jacob. de Voragine Legend. Aur. cap. 49.* s *Matth. 9. 16.*

but this was perhaps but forgotten, or rather put off untill the next Edition of *Iocelin*; in the meane time, trying whether *that manuscript* might passe for *Authenticall* and unexamined.

It is true indeed, and cannot be denyed, that in the 172. Chapter of the *printed Booke* there is mention made of *S. Patrick's Purgatory*, but it is as true, and most apparant that it is not the *same*, but farre different from this which we now looke after: as also from that other *Purgatory* belonging to *S. Brendan*, of which I have before spoken; *Iocelins* words are these, [1] *S. Patrick went up into an high mountaine in Connaght called Chruaghan-aigle, on the top of which mountaine very many were accustomed to fast and watch, thinking they should never after enter into the gates of hell, which they think by the prayers and merits of S. Patrick to have been obtained from God. Some also who have slept there report, that they have endured most greivous torments, by which they conceive themselves to be purged from their sinnes; whence some of them call that place S. Patrick's Purgatory.* Thus *Iocelin*. And who seeth not here two distinct places? the one in *Vlster*, that which we treate off; the other in *Connaght*, of which *Iocelin*; that in an *Island* within a lake, this *on the top of a mountaine*: So that it is most cleare, that *Iocelin* hath not one word of this *great Purgatory*; which also will seem most strange, he falling into a discourse of that other *S. Patrick's Purgatory*, which probably evinceth that either *then it was not*, or *not credited*.

But how shall we helpe this? *patching* will not serve the turne, as I shewed before; how then? *Messingham* steps in here, and first seemeth to recall something of that, which before, it may be unawares, he had granted:

[1] Subijt in montem excelsum Chruachan-aigle vocatum in Connaciâ constitutum. In cujus montis cacumine jejunare & vigilare consuescunt plurimi, opinantes se posteà nunquàm intraturos portas inferni, quia hoc impetratum à Domino existimant meritis ac precibus S. Patricij. Referunt etiam nonnulli qui pernoctaverant ibi se tormenta gravissima fuisse perpessos, quibus se purgatos à peccatis putant, undè & quidam illorum locum illum purgatorium S. Patricij vocant. *Jocel. de vitâ S. Patricy. cap.* 171. & 172.

[1] *As*

As it is most certaine that there was an extraordinary Purgatory found out by Patrick in Ireland: so it is also certaine, that Iocelin in his life doth either passe it over in silence, or but lightly glance at it, (a Glance rather than nothing.) But it is most certaine that it is not so much, and that more certaine than that *that Purgatorie was found by Patrick.* This is too plaine to be denied: and therefore, in the next place he doth confesse, or rather grant, and *avoid it*; for notwithstanding this, (saith he) *Yet doe we not therefore think, that the Common Tradition of our owne Countrey-men and strangers concerning this Purgatory is thereby weakened*; how common the Tradition hath been since the time of *Iocelin*, I question not; but what Tradition was before, I cannot see, when as there was not any memory of it extant, for ought appearing, for more than 700. *yeares* after *Patrick*; it is true, that it did begin to be on foot about 45. *yeares*, or lesse before *Iocelin* in *Henry of Saltry*'s time, but yet in all likelihood as soone rejected as it was moved, which may well be gathered out of this our Authors silence: so that *a plea of Tradition* here will scarcely be admitted, or if it be, where is *your Authors exactnesse* you so much boast off? *but notwithstanding*, say you, *we doe not think that Iocelin ought to be accounted the Author of an imperfect worke, when as we may excuse him sufficiently, and not incongruously by that speech of Iohn spoken of our Lord, which may fitly be applyed to Patrick the Lords servant, saying, that there are many other things that Patrick did which are not written in this booke, made by Iocelin, for the causes before remembred, in the expounding of that text of the Go-*

* Cum certissimum sit extraordinarium in Hibernia à Patricio inventum fuisse purgatorium: certum item sit istud à Jocelino in ejus vitâ aut prorsus silentio præteriri aut levissimè tactum deseri. Non ideò existimamus cõmunem domesticorum traditionem ac exterorum hocce de purgatorio assertionem debilitari. Aut Jocelinum imperfecti operis authorem debere appellari; cùm & ipsum sufficienter excusare & non incongrue suprà relatum Johannis de Domino dicti famulo domini Patricio accommodare

possumus sic dicendo. *Sunt autem & alia multa quæ fecit Patricius, quæ non sunt scripta in libro hoc* à Jocelino composito, ob causas ninirum suprà in explicatione textus Evangelici memoratas, *viz.* aliqua immo plurima comemoratu digna à tali sancto patrata ab penitùs ignoret aut cognita prætermittat. Deinde non sine magnâ probabilitate asserimus idcircò de Purgatorio S. Patricij in libro ejus vitæ non tractasse quod ex aliquorum opinione deceptus non Patricium Apostolum, sed alium Patricium, & ætate & dignitate ob hoc diversum, hujus Purgatorij inventorem fuisse putaverit. Thol. *Messingh. tract. de Purg. S. Patric. præfat. ad Lectorem. pag. 86. & 87.*

ſpeel; and what are thoſe reaſons? *Some yea many things he either knew not, or he wittingly omitted them, as being before known*; but whether of theſe ſhall we ſticke unto? to ſay *Iocelin* did not know of it, would too much diſcover the weakneſſe of the cauſe: or if he did, yet would paſſe this by, making choice of ſleighter matters (I doubt not) better knowne than this was, would queſtion either his *exactneſſe*, or blemiſh his *iudgement* too much; what then ſhall we ſay? heare then the laſt evaſion. *Beſides, not without great probability doe we ſay, that Iocelin did not handle any thing of S. Patrick's Purgatory, in that booke which he did write of the life of S. Patrick, becauſe he was deceived by the opinions of others, who did think that it was not Patrick the Apoſtle, but another Patrick, both in time and dignitie to him inferior, that was the finder of this Purgatory.* Firſt then we have it here granted, and that with *great probability*, that *Iocelin doth not write of any ſuch thing*. Next for the reſt, we have onely confident ſurmiſes, *without any probabilitie* at all, that *Iocelin* was miſled by any ſuch error to miſtake the *Author* of this *Purgatory*, and conſequently to omit it ſelfe, but rather we finde probabilities to the contrary: for whereas *Iocelin* doth not doubt to attribute to *S. Patrick*, that *Purgatory in Connaght*, how ſhould he doubt of the Author of this other *Purgatory*? for there is none that I know, who eſteemeth them to come from different hands. And for this *Thyreus* ſhall be inſteed of many, *At this day among other places of puniſhment found by Patrick, there are two extant, being above others famous for pilgrimages; The one in Connaght, the other in Ulſter. Of the firſt, which is placed on the top of a certaine craggie and ſteep mountaine, I will here repeat the words of Iocelin, on the top of this mountaine*, &c. the place before ſpoken off. So that we finde but one *Author* for both *Purgatories*: Neither is there any that doth miſlead us, but *Roth* onely, who would herein, if he could, deceive his Reader. It would be therefore (by farre) the fairer courſe to con-

y Hodierno die inter reliqua à Patricio pœnarum loca inventa, duo frequentibus Hibernorum peregrinationibus celeberrima extant, unus in Conacia, alter in Ultoniâ, de de priori in vertice aſperi cujuſdam & ardui montis collocato libet Iocelini verba hic recitare. *In hujus montis cacumine*, &c. *Thyreus diſcurſ. paregyr. de miracul. S. Patric.*

confeſſe what cannot well be denyed, then to think by forgeries and frivolous evaſions to delude us.

And this will yet ſeeme more ſtrange, if we but looke back a little into the *time* of *Iocelin's* writing. The firſt word that we heare of *S. Patrick's Purgatory* is in *Henry of Saltry, anno* 1140. (upwards of 700. yeares, as was ſaid, after *S. Patrick*) in whoſe time the contention was great, and all meanes uſed for ſetting up the credit thereof: yet notwithſtanding all the *noiſe* and *buſtling* that then was, it was as ſoone *huſht* againe, and within 45. yeares after in the time of *Iocelin* buried in deep ſilence: ſo that either there was no ſuch thing then acknowledged, or otherwiſe it was as too too ridiculous by *Iocelin* omitted. But I rather think the firſt, ſeeing he maketh no great choice of his matter, and ſtandeth not much on examining the probabilitie of many things he hath written: wherein let me uſe *Campion* the *Ieſuits* words, who (I know not on what grounds) thought that *Giraldus Cambrenſis* did omit to write of this *Purgatory*; whereas we know he did; yet will I make uſe of the inference thereupon, and may well apply the ſame to what now I have in hand. *That although a negative authoritie be not invincible, yet conſidering the property of that man, and what a ſort of trifles he taketh paines to juſtifie, it may ſerve for a vehement ſuſpition, that the place was either then not found, or not miraculous.* Thus *Campion* of *Giraldus*, and thus we of the reſt.

[a] *Edm. Campion Ieſ. Hiſt. of Ireland. lib. 1. cap. 13.*

But from the *Time*, to come to the conſideration of *the thing it ſelfe*; for as I have ſhewed it improbable, that in *ſuch learned times*, among ſo many learned men, and of them ſome writing purpoſely of *S. Patricks Life*, the mention of this *Purgatory* ſhould ſo paſſe as it hath, if it had then a being, as we are borne in hand: ſo will it ſeeme much more impoſſible, if the *nature of the thing it ſelfe* be looked into; for had it been a thing *obſcure*, or of none account, it would be the leſſe wonder that it ſhould be forgotten; but being of all other things, *that*

which is of greatest note, it could not be hid nor neglected; nothing deserving to be more, or so much remembred as this. So *OSullevan* writing of *Ireland*, [a] *There doth yet remaine that which of all the memorable things of Ireland is most memorable, of which I should have spoken in the first place, and that is S. Patricks Purgatory*, saith he, *Peter Lumbard* also, the late popish *Primate of Armagh*, writing of the places in *Ireland* of greatest note, doth above all the rest extoll this *Purgatory*: [b] *Of all of them the most famous, and most holy is that which is called, the place of S. Patricks Purgatory*; and if so it were in those dayes esteemed, it ought not, it could not be forgotten, as it was by all the writers of these former ages.

Neither will it serve to say, that this *Purgatory* was then in the *Infancy* therof, and not well known or frequented, so as much notice to be taken of it, at the least so much as in after times for to passe by, what before I touched; considering it was supposed to be obtained by *Patrick* from God, for the *Conversion* of the whole Nation, and that it did worke that effect, by which *all* must have taken speciall notice of it: we shall further find these men to conclude, that even in *S. Patricks* owne time, also pilgrimages were very frequent thither; for so *OSullevan*, [c] *While S. Patrick lived, many went into that Purgatory for the purging of their sinnes, whereof some, who were doubtfull, never returned; but they who were armed with a firme and unmoved faith being returned, reported that they had seen Hell, and endured great Torments; that also they had seen great felicity and rest.* Many (saith he) went in even in *S. Patricks* time: *They flocked thither by troopes*, (saith another) *by whom* [d] *many miracles were related, of which some are recorded in the Monuments of Antiquity*, but

[a] Supereſt adhuc omnium memorabilium rerũ Hiberniæ maxima, de quâ principe loco tuiſſet agendũ ea eſt D. Patricij Purgatorium. *Phil. OSull. Hiber. Hiſtor. tom. 1. lib. 2. pag. 14.*

[b] Ex quibus celeberrimus & ſanctiſſimus eſt qui Purgatorij ſancti Patricij locus appellatur. *Pet. Lumbard. Comment. de regno Hibern. cap. 20. pag. 276.*

[c] In id Purgatorium tũm Patricius vixit multi ſunt ingreſſi causâ crimina purgandi, quorum nonnulli qui nutantis fidei fuerunt ampliùs non exſtiterunt, at illi qui firmâ & immutabili fide muniebantur, reverſi retulerunt ſe Orcum vidiſſe, ingentes cruciatus eſſe perpeſſos, magnam quoq; tequiem & fælicitatem oculis luſtraſſe. *Phil. OSull. Hiſt. Cath. Hiber. tom. 1. lib. 2. cap. 2.*

[d] Ad hanc Cavernam ætate Patricij, magna turba certatim confluxit, ab intrantibus multa miracula recitabantur ex his nonnulla antiquitatis monumentis conſignata. *Rich. Stanihurſt. de vita S. Patric. lib. 2. pag. 65.*

where

where are these Monuments? [e] *The Revelations of men that went in, S. Patrick yet living, are kept within the said Abby*, saith the third: but yet let the producing of them be pressed, and no such can be found; such and more than enough of such may be easily found of a late stampe, but farre short of *S. Patrick*, or many ages after.

[e] *Edm. Camp on J. suit hist. Ireland.*

To come then to the time of the first discoverie that we reade of it, the first newes we heare of it, was in the age of *Steven King of England*, and that by that *Henry of Saltry*, whom we have before named: who flourished about the yeare 1140. many, even *seven ages* after *S. Patricks conversion of this Kingdome*, which was about the yeare of our Lord 432. before which *Henry*, (and he also a stranger to the Kingdome, and so taking it onely on hearesay) we finde not any footsteps of it any where: and with him doth *Roth* (one that hath swet in this matter) beginne, as at the head, [f] *To our testimonies at home*, saith he, late ones all, as may appeare, *We have assenting the suffrages of Stangers, as of Henry of Saltry, and Matthew Paris in that vision of Owen the Knight*, where we finde two Authors, reporting one and the same history, it being the first we finde commonly called the *History of the Knight*; these *Two* againe we must reduce to *One*, The one of these writers borrowing from the other: *Matthew Paris* (being also a stranger) who lived about the yeare 1245. relating, what he doth, out of that *Henry*; after whom he lived more than 100. *yeares*, and after *Iocelin* 60. *yeares*: a long time, especially in *superstitious times*, for such a *Relation* to take head; and possible it is, considering the times to find many reporters, and such also as might be more readie to help it forward, by adding to it for the best advantage: of which kinde we finde to be in the first place, these two first *Henry* and *Matthew*, as may appeare by the circumstances of the relation, of the grounds (I meane) and inducements for our beleeving the thing; of which in the next place, without touching upon the passages of that *Pilgrimage*, which well examined

[f] Domesticis Testimonijs adstipulantur exterorum suffragia ut Henrici Salteriensis, & Matthæi Parisiensis in visione Oeni militis, &c. *Roth. de Purgat. S. Patric. pag. 9. num. 8.*

amined, would afford abundant matter for its owne confutation; but that I referre to the *following Chapter*.

The proceedings in *Matthew* and *Henry* are these in substance, for the particulars were tedious. That there was a certaine *Knight* by some called *Egnus*, [g] but of others and more commonly *Oenus*, as in *Matthew Paris*, whom herein I follow, [h] This *Owen* was *borne in Ireland*, and followed *Steven King of England in his Warres*, from whom returning into *Ireland* his native Countrey to visit his parents, and after some time, taking into a serious consideration the great disorders of his ungodly life past, he doth apply himselfe by way of confession to an *Irish Bishop*, I know not whether *Florentianus bishop* (as I conceive) of *Clogher*, (he who did labour so much with *Salteriensis* to worke in him a beliefe of this Purgatory, of which after.) This Bishop, whosoever he was, being about to enjoyne our delinquent his *Penance*, is prevented by *Owen*, of himselfe making choice of going into *S. Patrick's Purgatory*, notwithstanding the earnest solicitation of the *Bishop* to the contrary; but being resolved, The *Bishop* dismisseth him with Letters to the *Prior* of that *Purgatory*, by whom after *fifteene dayes* exercise and preparation, he is admitted and shut up alone in the *Cave*: After whose returne we have him the *Author* of a very strange relation, the ground-work of all that followed in that kind; as that, through that *Cave*, he did passe into many subterraneall spatious *Rooms* and *Passages*, by which he is led into all the corners of that *Generall Purgatory*, as it is called; this againe guiding him into *Hell* it selfe, (these two supposed not to be farre distant) over which by the benefit of a *bridge* he passeth into *Paradise*, the same *Paradise out of which our first Parents were cast*, from whence (and all this in a few houres) is he back againe at the entrance of the *Cave*. In all which what incredible and portentous reports we meet, shall be referred to its owne place, to be revised and examined. Our *Pilgrim* now returned, goeth another *Pilgrimage to Jerusalem*, and thence back

[g] *Phil. OSull. Patric. Decad. lib. 9. cap. 9.*

[h] *Mat. Parisiensis Hist. Angl. in Stephan. pag. 83. edit. Tigur. 1606.*

backe againe into *England* where hee doth certifie the *King* of his resolution of forsaking the World, and wholly addicting himselfe to a *Religious life. At which time* saith *Matthew* (or *Salteriensis* rather whose discourse is verbatim in Matthew) f *It happened that Gervasius Abbet of the Monastery of Luda, obtayned leave from the King of England for to build an Abbey in Ireland, and to that end hee sent a Monke called Gilbert to the King, that he might have the grant of a place for the Abbey: Gilbert comming to the King did complaine that he wanted the Irish-tongue. To whom the King said, I will (God willing) find out for you a good interpreter, and Owen being called, the King commanded him to goe with Gilbert that with him hee might remaine in Ireland, which the knight most willingly assented unto, and continued with Gilbert, to whom he did carefully minister, and was desirous to take the habit of a Monke, as being a servant forechosen by the Lord. Into Ireland they went and built the Abbey, where the Monke Owen was his interpreter and faithfull servant, but whensoever the monke Gilbert was private with the Knight, hee was very inquisitive of the state of Purgatory, and the wonderfull torments which he saw and by experience had learned.* And from this *Gilbert Salteriensis* receiveth the relation. g *The aforesaid narration, the said Gilbert did often repeate in my hearing,* saith *Henry* himselfe, *according as he had often heard it from the Knight.*

f Contigit autē eo tempore quod Gervasius Ludensis coenobij Abbas, Rege Angloru Stephano dominante, locum ad Abbatiam construendam, in Hibernia obtineret, qui Monachum suum, nomine *Gilbertum*, ad regem direxit, ut ab eo locum susciperet, & ibi construeret Abbatiam. At *Gilbertus* ad Regem veniēs conquestus est minus quod patriæ illius linguam non noviz. Sed inquit Rex, bonum tibi interpretem Deo auxiliante inveniam. Et

Where I passe over the ignorant and grosse mistake

vocato Militē *Oeno*, jussit Rex ut cum *Gilberto* iret, & cum ipso in Hibernia remaneret. Quod Miles gratanter annuens cum dicto *Gilberto* remansit, & satis ei devotus ministrans, monachalem habitum suscipere voluit quia servus esset quem Dominus præelegit, transeuntes autem in Hiberniam Abbatiam construxerunt ubi Miles *Oeno* interpres Monachi devotus extitit, & in omnibus agendis minister fidelis, quandocunque verò Monachus solus alicubi cum Milite fuit, de statu Purgatorij & pœnis mirabilibus, quas viderat & experto didicerat, curiosè ab eo quæsivit, &c. *Matth. Paris. ubi supra.*

g Superiorem narrationem cum sæpè dictus *Gilbertus* coram multis me quoq; audiente revolvisset, sicut sæpius ab ipso Milite audierat *Hen. Salt. de Purg. S. Patr.*

of our *Author* in making *Stephen* King of *England* to have any power of diſpoſing of land in *Ireland*, as by the moſt learned *Primate* is juſtly obſerved, [h] whereas the ſucceeding King *Henry* the *ſecond*, was the firſt who could clayme there: Let us proceed to view the ſeverall *Actors* in this *Sceane*, and whom have we in this *Monkiſh age*, but all Monks? as *Henry*, *Matthew*, *Gilbert*, and *Owen*, to whom adde *Florentianus*, whom anon we ſhall ſee *enter*, and *act* his *part* too on this *ſtage*.

[h] *Iacob. Armachan.* de Primord. Eccleſ. Brit. *pag.* 898.

Of *Matthew Paris* I have not much to ſay, (he being but *Henry's tranſcriber*) ſetting aſide his affectionate manner of expreſſing the *matter*, ſutable to the *ſuperſtition* of *his times* and *his order*: ſetting aſide alſo his partiall taking up ungrounded reports; and adding thereunto of his owne many things in that kinde, beſides what he hath out of *Salterienſis*.

But our firſt *Author* is *Henry* of *Saltry*, if we allow it not rather to *Gilbert* ſo ſtirring in the plot, of whom *Matthew* thus: [i] *By the induſtrie and diligence of this Monke* he meaneth *Gilbert, and the Knights owne experience, this is reduced to writing: together with the relation of the Biſhops of that Region, and of other religious men, who to verifie the truth thereof, have thereunto given their teſtimonie.* How many *Biſhops*, or other *hands*, or *votes* were given to it wee know not, no ſuch thing being to be ſeene: But, if any, I dare aſſure my ſelfe *Florentianus* would be *one*. For that *Henry* of *Saltry* was wholly *led*, or rather *miſled* by theſe two *Florentianus* the *Biſhop* and *Gilbert* the *monke*, *Henry's* owne words will apparantly diſcover.

[i] Hujus Monachi induſtriâ & diligentiâ, hujus Militis experientiâ redacta eſt in ſcripturam, ſimul cum relatione Epiſcoporum regionis & aliorum religioſorum qui cauſa juſtitiæ pertribuerunt teſtimonium veritati. *Matth. Pariſ. ubi ſupra p.* 88.

Gilbert is *Henry's* firſt *Relator*, from whom he heareth of this matter *in the preſence of many others*, as before was ſhewed, *in which number* (ſaith *Henry*) *there was one preſent, who ſaid he doubted much if any ſuch thing had happened.* [k] Neither is *Henry* himſelfe fully ſatisfied in it, howſoever credulous enough, but deſireth further ſatisfaction therein: Therefore, to uſe his owne words, *whom*

[k] Affuit inter illos unus qui hæc ita contigiſſe ſæpe dubitabat.

when I did heare of all theſe things, I did conferre with two Abbots of Ireland, deſiring to be better informed of theſe things. One of them *anſwered, that he never heard of the like things in his Countrey. But* the other *affirmed, that he had often heard of them; ſaying, that all of them were true: and further adding, that ſeldome any of thoſe that went into that Purgatory did ever returne.* Which laſt, were it true, we might well ſuſpect ſome foule dealing making ſome of the Pilgrimes away ſecretly to confirme their fabulous Legend.

re dixit. Ego verò poſtquam hæc omnia audieram, duos de Hibernia Abbates ut adhuc certior fierem ſuper his conveni, quorum unus quod nũquam in patriâ ſuâ talia audierat reſpondit, alius verò quod multories hæc audierit, & quod eſſent omnia vera affirmavit: Sed & hoc teſtatus eſt quod idem Purgatoriũ raro quis intrantium redit. *He. Salter. Manſc. in Bibl. Reverendiſſimi Patr. Iacobi Armachani.*

And whereas this *Relator* ſtrayneth ſo farre as to ſay, that *few of them returned who went into that Purgatory*: Wee muſt imagine that there were *but few* that would adventure thither. For if *many* did *goe in* and *but few returned*, how commeth that mincing of the *number*, before [l] that *ſome have gone in who never returned*, or that other; [m] *that there were two companies loſt, and that a third is yet to be taken away*: not *two onely*, not a ſmall *ſome*, but *moſt periſhed* if this be true.

Yet before we proceed further, let us heare *Thomas Meſſingam*, how hee doth render theſe words out of *Henry*. [n] *But when I (ſaith Salterienſis) had heard all theſe things I conſulted with two Iriſh Abbots concerning the ſame, whereof one of them anſwered that all theſe things were true; and teſtified further, that many who went in, did never returne:* In *Henry's* words it is, that *ſeldome any returned*: in *his*, that *many returned not*, by the *ambiguity* thinking to hide the other: But this is not all. We did heare but *one* of thoſe *Abbots* ſpeake; what ſaid the other? of that not a word in *Meſſingam*: and why? becauſe hee did not ſpeake to the purpoſe: For hee had ſaid, *that in his Countrey he did heare no ſuch thing.* This is omitted, and ſilently paſſed over, as fearing it might

[l] *ſupra p. 8. lit. f.*
[m] *ſup p. 11. lit. e.*
[n] Ego verò (inquit) Salterienſis, poſtquam hæc omnia audieram duos de Hibernia Abbates ut adhuc certior fierem ſuper his conveni, quorum unus quod omnia eſſent vera affirmavit; ſed & hoc teſtatus eſt, quod multi qui intraverunt non ſunt reverſi. *Roth. apud Thom. Meſſ. de Purg. ſancti. Patr. cap. 12. pag. 508. num. 63.*

raise some scruple in the businesse, which hee desired should runne smoothly without any *rub*.

Henry proceedeth, o *Lately also did I speake with one who was Nephew of Patricke the third of that name, the Companion of Saint Malachias, by name Florentianus, in whose Bishopricke as he said that Purgatory was.* Hence we gather him to be Bishop of *Clogher*, for there that Hand is * *of whom having curiously enquired, he answered, truly Brother that place is within my Bishopricke, and many miscarry in that Purgatory: and they that perchance returne* (it was but a *chance*) *did by reason of the extreamitie of the torments which they endured alwayes looke pale, through a continuall languor, & wannesse.* Than which what more ridiculous? how many thousands have gone in thither, that never saw any torment, or sight, other than what a fantasticall braine could present in a dreame? or that ever changed colour for the matter, if they blushed not rather at the foolishnesse of the reports. p But of this more hereafter.

Where we see *Henry's* grounds, hee is first told it by *Gilbert*, and confirmed in it by *Florentianus*; demand their cause of knowledge, and *Gilbret* telleth you the report was made to him by *Owen* himselfe; whom if you will beleeve you may, for there are we at the height of our evidence. Now what reason *Salteriensis* had to rely on the credit of these men, so much as he did, will appeare, in that *these two* were his *Tutors* and instructors, whose words he must not question; q *Henry of Saltry an English Monke of the Cistercian Order, was by Florentianus an Irish Bishop, and Gilbert of Luda Abbot of the Cistercian Monkes instructed in learning, and in the precepts of good living*, as it is in *Messingam*; with

o Nuper etiam Episcopũ quẽdam affatus sũ Nepotem sancti Patricij tertij socij sancti Malachiæ Florentianum nomine, in cujus Episcopatu sicut ipse dixit est idem Purgatorium, de quo cum curiosius inquirerẽ, respondit Episcopus; Certè frater verũ est: locus autem ille in Episcopatu meo est, & multi pereunt in eodem Purgatorio, & qui fortè redeunt, ob innanitatem tormentorum quę passi sunt, languore, sive pallore diuturno pallescunt. *Henr. Salter. Mss. ut supra.*

* *Infra cap. 2. p. 44. lit. e*

p *Infra pag. 36. lit. f.*

q *Henricus Salteriensis* Monachus Anglus, Ordinis Cisterciensis qui à Florentiano Hibernorum Episcopo, & Gilberto de Luda Cisterciensium Monachorum Abbate, bonas litteras & optima bene vivendi præcepta didicit. *Thom. Messing. Præfat. ad Lectorem præfixa, tractat. de Purgatorio sancti Patricij, pag. 87.*

whom

whom agreeth *Iohn Pits*, * *Partly in his owne Monaſterie, partly by Florentianus an Iriſh Biſhop, & Gilbert of Luda Abbot of the Ciſtercians, hee was inſtituted in learning and in the rules of well living*: of whom alſo *Baleus* thus: ‡ *Of him* (ſpeaking of *Henry*) *it was written that he was deluded by the impoſtures of one Florentianus a Biſhop of the Iriſh, and deceived by the cunning of Gilbert of Luda* (*O holy ſociety!*) *Abbot of the Ciſtercian Order.* Neither, for ought I ſee, is he unwilling to be deceived in this point, it being that which of all others beſt fitted his humour, and was moſt agreeable to the imagination of the man, for ‡ *he* did perceive that for the *moſt* part, men were rather terrified *from* vice *by the feare of puniſhment, than drawne by the love of vertue, and therefore was hee accuſtomed to teach the people that nothing defiled, can enter into the Kingdome of heaven, and that puniſhment is ſo due to ſinne, that whoſoever is ſtayned with any ſpot of ſinne muſt ſatisfie the divine juſtice for his fault, eyther in this life by well doing, or in Purgatory by enduring puniſhment, before he can have an entrance into that everlaſting refreſhing of heavenly happineſſe. And hence it was that he did write unto Henry Abbot de Sartis, one Booke of Saint Patricks purgatory, and one other Booke of the paines of Purgatory*, * ſaith the ſame *Meſſingam*: you ſee the occaſion, & that agreeable to what *Salterienſis* himſelfe writeth to the ſame *Abbot*, * *Becauſe we read that holy Pope Gregory hath ſpoken of ma-*

* Partim in ſuo Monaſterio partim à Florentiano Hibernorum Epiſcopo, & à Gilberto de Luda Ciſtercienſium Monachorum Abbate bonas litteras & optima bene vivendi præcepta didicit. *Iohan. Pitſius de illuſtrib. Brit. ſcrip. ætate* 11.

‡ De ipſo ſcribitur quod fuerit cujuſdam Florentiani hibernorum Epiſcopi impoſturis deluſus atq; Gilberti de Luda (ô ſancta ſocietas) Abbatis Ciſtercienſis inſtituti præſtigijs doceptus. *Johan. Baleus Cent. de ſcript. Brit. cap. 77. fol.*

Hen. Salter. p. 189. ‡ Quia videbat homines plerumque magis pœnæ timore quam virtutis amore à vitijs deterreri, populo inculcare conſueverat, nihil inquinatum intrare poſſe in regnum cœlorum, atq; adeo omni peccato debitam ſuam pœnam & prius ſecundam divinam juſtitiam ſatisfaciendum pro delictis vel in hoc ſæculo bene faciendo, vel in Purgatorio ſupplicia patiendo, quam cuipiam qui peccati maculam aliquando contraxit pateat aditus in æternum cœleſtis beatitudinis refrigerium; unde & ſcripſit ad Henricum Abbatem de Sartis ſuper Purgatorio ſancti Patricij librum unum, de pœnis Purgatorij librum unum. *Thom. Meſſing. ibid. quo ſupra.* ‡ Quoniam B. Papam Gregorium legimus multa diviſſe, de his quæ erga animas fiunt terrenis exutas corporibus ut & triſtibus negligentium animos terreret & lætis juſtorum affectum ac

devotionem inflammaret, fiducialius quod jubes ad perfectum supplicium perficiam. *Hen. Salter. prolog. in Purg. sancti Patricij ad Henricum Abbatem de Sartis.*

ᵘ Henric Salterensis Benedictinus Monachus in Huntingdonesi comitatu & natus & educatus, ab ipsis ferè incunabulis totus superstitioni deditus fuit, post sui Benedicti professionem Aristotelicas inventiones edoctus, Chymæram fabricare ex ipsis Idæis Platonicis affabre novit. Purgatorij fulciendi gratia ingeniosus artifex factus, Gregorij magni Dialogorum quatuor libros, quatuor Evangeliorum loco tenuit, Ætnæ flammeleri montis adjutus incendio. *Iohan. Lælius ubi supr.*

ny things done to soules separated from their earthly bodie; by which he would terrifie the mindes of the negligent with fearefull relations: and with the report of what things are pleasant to inflame the affections of the just to devotion, therefore will I perfect that more faithfully which you require for the benefit of the simple. Fit indeed for the *simple*; so that I may easily bee induced to beleeve the *Character* of the man, aptly given by *Baleus* as most sutable to him. *Henry of Saltry* ᵘ *a Benedictine Monke, was borne and educated in Huntington-shire, he was from his Cradle almost wholly given to superstition, together with his profession of his Benedict, having learned Aristotles inventions by the helpe of Platoe's Ideas, he knew well how to frame a Chymera, by the assistance of the fire of flaming mount Ætna, and the foure Bookes of Gregory the great, which as the foure Gospels hee esteemed, he did become a cunning maker of a Purgatory.* Thus you see how fit an Author we have found for this subject, to whom all appeale; a fit *scholler* for two such *Tutors*, as *Florentianus* and *Gilbert*, he himselfe being deceived; and of such that rule is true, *nimis credulus minus credendus*. But yet hee is not willing so to bee, that he might deceive others. Yet must not this be thought a fault in these men; these *piæ fraudes* being by them esteemed of no small use in religion, especially towards the *simple*, and of this sort doth *Stephanus Forcatulus* accompt this Purgatory, making the thing it selfe as it is, but a meere *scarre-crow*: * *It may be* (saith he) *that among the fierce and wilde people, Patricke used this witty device, by which he might the better terrifie them from their sinnes, by shewing that they had at their owne home a Revenger.* And indeed for simple people (for whom *Salterienſis* saith hee intended it) who might be like chil-

* Forte Patricius inter immanes & efferatos populos lepido Commento usus fuerat, quo magis eos à peccatis detereret ut ultricem adesse penè domi ostenderet. *Steph. Forcat. de Gallor. imperio de Philosophia Lib. 9.*

dren

dren affrighted with Bug-beares, there could not bee a *fitter ſubject* choſen, or invented than this Purgatorie: If we could tell how to make truth and falſhood conſiſt: But as I ſaid, here may be ſeene how partiall an *Author* we have met for this *Purgatory*; and his owne affections occaſioneth his credulity, men eaſily beleeving what they would have to be; You ſee his credulitie, being a ſtranger, wrought upon by two cunning *Impoſtors*; he in the meane time ſhutting his *eyes*, and not examining how probably it might be queſtioned, as it was by thoſe that did contradict it to himſelfe, we ſee laſtly on how fandy a foundation all this is layd; the bare word (if not fiction) of that *Knight*, I may well ſay in this caſe, *Knight of the Poſte*, who after ſo much *faſting* and ſtirre, and being ſhut up twenty foure houres in that *Cave*, might well be aſhamed to returne without ſome newes, which he had *time* and *place* enough *to make*; neyther needs he doubt to make them *credible*, none being willing to contradict (if they could) conſidering the age it ſelfe moſt addicted to the entertayning of *viſions* and *revelations*, of which *this Purgatory* affordeth matter more than enough. All which conſidered, it cannot be wondred why *Ioceline* (of whom before) living after this *Henry*, yet would not take notice of this *Purgatory*, notwithſtanding all the noyſe and buſſling at this time for it. But the wonder ſtill remayneth, if it were true that this *Purgatory* was of *Saint Patricks foundation*, that it ſhould not be ſpoken off *ſeven hundred yeares after*: and when it was ſet on foote, being enquired after on all hands what it was, and how true: there being at hand ſome who came out of *Ireland*, and they *religious men* too; that did diſavow there, ſomuch as hearing of any ſuch thing in their countrie, as we have ſeene reported to *Salterienſis*, whoſe voyces muſt be cryed downe, and quite raſed out of all *Records*, as farre as in theſe men doth lye, as was ſhewed before: Neyther will it ſuffice to ſay, that theſe contradictions have relation onely to

the

the *history of the Knight*, without trenching on other Pilgrimages which might bee besides. For besides the sound of the words themselves, *quod nunquam talia audierat*, [r] that hee never heard the *like things in his countrey*: we shall finde that the things happening to this Knight are no other than what wee read almost *verbatim* in others, that were said since to have gone into this *Purgatorie*: and for the greater credit of the businesse, we are often told, that [t] *in Saint Patricks owne dayes many went in thither, who reported what grievous torments they did suffer, and that they had there found joyes great and unspeakeable*; whose actions being recorded in the *Abbey of that Purgatory* must bee supposed to be the ground on which they who instruct the *Pilgrimes* tell them, what is to bee done, and what shall befall unto them, for so saith the *Director of the Spanish Viscount* of whom after: *These things have wee heard to have happened to those who have returned from Purgatory*. The instructions then given, being the same here given by the *Prior* to *our Knight* in his pilgrimage (if we thinke him not to be rapt with a Propheticall spirit, like one of *Apollo's Priests*) for we doe not read of any of themselves that have undertaken the labour to goe into that *Purgatory* to tell us any thing by their owne experience; it being enough to make others ridiculous and not themselves, his *directions* are these: [b] *Behold thou shalt now enter in the name of* IESUS CHRIST, *and shalt walke through the concavitie of the Cave, untill going out in a large field, thou shalt finde an Hall most artificially built, into which having entred, immediately thou shalt meete messengers sent to thee from God, who shall tell thee what thou hast to doe.* What after-Pilgrimages report are *such things, and like things* to these said to happen to the *Knight*, and what the *Knight* saw and felt, are *such things and like things* to what others are said to see, and felt, and reported themselves to have seene and felt before. And yet *such things*

[r] *supra p. 28. lit. a.*

[t] *Matth. Paris. ubi supra.*

[b] Eece nunc intrabis in nomine JESV Christi & per concavitatem speluncæ tamdiu ambulabis donec in campum exiens, aulam invenies artificiosissime fabricatā; quā cum ingressus fueris, statim ex parte Dei nuncios habebis qui tibi piè quid facies indicabunt. *Mat. Paris. ubi supra pag. 84.*

things did that *Abbot* with whom *Henry* conſulted ſay *he never did heare of in his countrey*: a matter very unlikely, if eyther they were ſo frequent, or at all; and if we ſhould reſtraine it onely to this pilgrimage of the *Knight*, why ſhould it not rather bee firſt knowne in *Ireland* before it did flie to *forraigne Nations*, if (which I rather beleeve) the *Knight* might not want confidence of opening himſelfe therein at home, and ſo nigh, where he might be laughed out of his dreame; and therefore rather chuſeth to begin abroad: that winning credit there, the newes might returne more authenticall: it being a ſhame to deny what the world proclaymeth, and more wiſedome (though otherwiſe) for the Natives to diſſemble it, then to looſe the repute, the *Nation* may have *abroad*, by the ſuppoſing of their having *ſo admirable and ſtrange a Monument* among them, it being *the honour of the countrey*: as after.

We looſe time therefore, while wee expect to finde the *originall* of this *Purgatory* from *Saint Patricke*, or any of the *Patricks*. Wee have hitherto ſeene nothing that could induce us to beleeve it: and it hath appeared how groundleſſe their faith is, who are miſled by ſo generall a *tradition*, *that it is of Saint Patricks owne Erection*, which to contradict were the true *Symptome* of a *frenzie*, if we ſhould appeale to them. And yet notwithſtanding all this confidence, we ſhall ſee the cauſe ſhamefully deſerted at laſt, for having wearied themſelves, labouring in vaine to make *Saint Patricke* the *Author* of it, they give over the ſearch; miſerably *begging the queſtion*, that if we would grant them the *thing*, they will not much contend for the *founder*. It is *Meſſingams* laſt reſolution, after he had put himſelfe out of breath, (which how happily hee hath performed hath beene ſeene) *We needed not to quarrell ſo much as we doe about the Author of this Purgatory: Is it not ſufficient that we have it, by whomſoever it were found out? And that*

c Niſi veritati indagandæ ſtudiſſemus non eſſet quod tantopere de hujus purgatorij Authore altercare mur, an non ſatis nobis foret illud ab aliquo quiſquis tandem ille fit, inventum eſſe tam ſingulari Dei privilegio patriam noſtram gaudere tamq; ſalutari beneficio noſtrates frui? *Th. Meſſ. præf. ad lect. præfixa hiſt. de Purg. S. Patr. pag. 87.*

our countrey doth enjoy from God, so singular a Priviledge, so saving a benefit? But speake freely without these Ifs. Was Saint Patricke the Author of it, or was hee not? *he was not:* For so have wee it at last confessed by the same *Messingham.* [d] *If it bee true that wee grant the place to have beene before Patricke was borne, which also the history of the Knight, to bee after described, doth plainely insinuate.* This is something plainer than before, although yet with too much *reservation:* but let him go forward. *The history is this: Wherefore while Saint Patricke by fasting, watching, and prayer was earnestly praying; the holy Sonne of God appeared to him, and leading him to a desert place, did shew to him a Cave, which was round and darke within, &c.* Which hath this *marginall* note, [e] *therefore was it made before.* And heare, that which before wee heard [f] of *Saint Patrick's making a Circle with the staffe of* IESVS *within which the earth did open*, by which *Saint Patricke* was made the *finder* of this *Purgatory:* This (I say) is now rejected, and justly, for the former reasons: But to shut *Saint Patricke* thus out of this businesse will not doe well, by leaving it indifferent to some other to be the *Author* of it. For let this be granted, and it will be demanded, *Why then it should be called Saint Patrick's Purgatory*, if not so? And if it be not so: then, *Why may we not aswell doubt of the Truth of all the rest of the reports as of that?* For *much*, or *most*, of the *reverence* this *place* hath gayned was from hence, *that it was still esteemed to be Saint Patrick's Purgatory.* Was it not then high time thinke you, for him to runne hard that commeth next in to helpe the matter: By whom we are told, that although the place were before *Saint Patricke*, and that hee was *onely the finder of it*, [g] *Yet was not the place before then accommodated to any solemne religious use:* So that in respect at least of the *use* of it, *Saint Patricke may be still thought to be the Author.*

But neither will this bee allowed as altogether true

d Hoc si ad veritatē accedat ut locū esse demus ante Patricium natū, quod etiam historia Militis infra describēda non obscurè insinuat, quæ sic habet. Vnde dum Patricius pro salute populi in jejunijs, vigilijsq; & orationibus positus Dominum præcaretur perpensius; pius Dei filius apparēs ei, duxit eum in locum desertum, & ostendit illi spaluncam rotundam & obscuram intrinsecus, &c. id. ib.

e Ergo ante factum in margine ibid.

f Sup. p. 20. l. 11.

g Non tamē ad celebrē religionis usum antea fuit accōmodatus. Rich. Stanihurst in vita sanct. Pat. lib. 2.

is

if the religious use of it bee extended to *superstition*: In which sence it may perhaps be thought to be aswell *before*, as *after Saint Patricke*, frequented and esteemed; and the former fictions to be the ground of what followed; for there want not some, who make *Ulysses* the *founder* of it, out of these Verses of h *Claudian*.

h *Est locus extremum pandit qua Gallia littus.*
Oceani prætentus Aquis, ubi fertur Ulysseus
Sanguine libato populum movisse silentum
Illic umbrarum cum strideret volucrum
Flebilis auditur questus: simulacra colonî
Pallida, defunctâsq; vident migrare figuras.
Claudian. lib. in Ruffinum fol. 39 a.

A place neere Gallia's *utmost bounds with Seas*
Environed round there stands, Ulysses there
With blood, it said, the silent Ghosts t' appease:
Where mournefull plaints (scarce heard) yet men doe heare
Of flitting shades; pale images, there bee
And walking Formes of men erst dead, that see.

Into this place doth *Stephanus Forcatulus* make *Arthur King of the Britaines* to enter when hee saith, i *The King did take the prince, to visit the Den, which was long and darke, into which he put himselfe, having left the open ayre; There is not there any vicissitude of light, and darkenesse, but the descent rough and steepe, with a con-*

i Specum longo recessu opacum Rex invisere non est gravatus, & relicto spiritu libero in illum se dimittere, in quem nullum discrimen diei & noctis perveniret, relictâ in tergo luce descensu aspero, declivi itinere & umbris assiduis diffuso naturâ prorsus & fabulâ memorando. Ferebatur enim ad Manes pervius specus vel certè ad locum in quo animæ eorum qui dum viverent sese vitijs ac labe aliqua eluibili inquinaverunt recepti expolirentur ac purgatæ & hilares inde in cælum evolarent. Forte Patricius inter immanes & efferatos populos lepido commento usus fuerat, quo magis eos à peccatis deterreret, & ultricem adesse pœnæ docui ostenderet. Imbutus numine Merlinus specum Patricij Ulyssi in decumanis illis erroribus in Hibernia acto adscripsit. Effossum quidem primum Ulyssis ense ad cubiti mensuram, deinde circulum altissimè inspectium successu temporis increvisse. Quod profecto non multum à vero abhorret. Nam infectos allocuturum Ulyssem Homerus dicit (Odyss. 11.) ad flumen Oceani ivisse & foveam fecisse memorabilem, *ναῦλον βόθρον*, id, quod innuit Claudianus, Est locus extremum, &c. Ex eo egressum Furiam Mageram Poeta finxit Ruffino detestanda persuasurum. *Steph. Forcat. de Gall. Imper. & Philip. lib. 7. pag. 1007. 1008.*

tinued darkeneſſe, as remarkeable by nature as fabulous; For through that Hole, there was a paſſage to the place of Spirits, or where the Soules of them are purged, who whiles they lived, poluted themſelves with vice, and ſuch ſtaines as might bee waſhed away: That being purged from all offences, they might thence joyfully fly into Heaven. In which words our *Author*, ſeemeth to deliver onely what the opinions of others were of this place: whereas hee himſelfe eſteemed it no otherwiſe than as a Bugg-beare, for ſo it followeth. *It may be Patricke made uſe of this witty device, to terrifie the cruell, and fierce people from committing ſinne, ſhewing them a Revenger to bee ſo neere at hand.* But to goe forward that we may finde out the *Originall* of it, *Forcatulus* bringeth in *Merline* the *Welch-prophet*, informing the *King* herein. *Merline being divinely inſpired, aſcribed this Cave of Patrick's to Vlyſſes being in his travels ſomuch ſpoken of driven into Ireland; As, that firſt, Vlyſſes had with his Sword digged it about a Cubit deepe, and that after in proceſſe of time, the Hole was inlarged, it ſinking to a great depth*, of which *Forcatulus* thus. *And truely this is not farre from truth, for Homer* (Odyſſ. 11.) *ſaith, that Vlyſſes being deſirous to conſult with infernall ſpirits, went to a place neere to the flowing of the Seas, and that there hee made a memorable Pit, or Hole, to which alſo Claudian hath reference*, Eſt locus extremum, &c. where the Verſes before are cited. *Out of this place the Poet faigneth Magera the Fury, to come and perſwade* Ruffinus *to unhappie courſes.* Hitherto *Forcatulus*: to whom let us adde *Iohannes Camers* on *Solinus* [k] ſpeaking of that place in *Claudian*. *There are that thinke this to bee the ſame place, which the Inhabitants of that Region doe name Saint Patrik's Purgatory, of which ſtrange things, and almoſt fabulous are reported.* By which *Solinus*, as *Forcatulus* before, would conclude that *Vlyſſes* had beene driven into *Ireland*: for the truth whereof I will not contend.

[k] Sunt qui exiſtimant hunc eum locum eſſe quem ſpecum D. Patricij ejus regionis incolæ nominant, de quo mira, & prope fabulosa narrantur. *Iob. Camers Com. ad Solini Polyhiſt. cap. 35. in Anvoi. pag. 165.*

Yet

Yet how neere these two, (I had almost said *fables*) doe agree who seeth not, and that as in other particulars of which hereafter, principally in the manner of the making of the place, both by *Ulysses* and *Patricke*, the one with his *Sword*, the other with his *Staffe*: l so neere that the *one seemeth to have beene raysed out of the other*, to use the words of one comparing this *Purgatory with Trophonius his Cave*, m *which two*, who so compareth shall finde no two things more like. We have the fiction in *Plutarch*, of *Timarchus* his going into that place: n *He desirous to know the power of* Socrates *his Demon — went into* Trophonius *his Den; all solemnities first performed, where having continued two nights and one day, and many giving up for lost, his familiars also bewayling him; earely in the morning hee came out with a chearefull countenance. And after he had devoutly worshipped God, and rid himselfe from the throng of people, he told us of many strange things by him seene and heard. He related that when hee descended into the Pit, hee was at the first compassed with darkenesse — that after looking downewards, he saw a vast gaping, and that round like an hollow Globe, but very horrible and deepe — whence were heard infinite roarings and groanings of living creatures, Children crying, with Men, and Women pitifully wayling together: noyses and undistinct tumults were heard a farre off, by which hee said hee was exceedingly terrified.* All the passages are too many here to bee inserted, which if they were compared with some one of the *pilgrimages* into this *Purgatory*, I needed not trouble the *Reader* with any *parallel* betweene them, they would of them-

l *Supr. p. 20. lit. m.*

m *Erasmus in Adag. de Atro Trophonij pag. 440.*

n Hic cum demoni Socratis quę vis esset cognoscere gestiret in Trophonij Mantęi solennibus peractis descedit, cum hæsisset in specu duas noctes & diem ac multi eum jam pro deplorato haberẽt, & cõplorarent familiares ejus, summo diluculo, fronte perquam læta prodijt, ac postquã salutaverit venerabũdus Deum, & explicuit se turba hominum multa nobis vidisse & audivisse miranda memoravit. Narravit postquam descendit in Mantęum effussum se primum multa fuisse caligine, tum deorsum aciem demisisset vastum apparuisse hiatum rotundum sicut Globi carinati mirè horribile & profundum — unde exaudiri infimos rugitus & gemitus animantium, infinitorum ploratum, puerorum permixtorumque virorum & fœminarum ejulatus, strepitus varios, & tumultus ex alto procul obscuros sublatos, quibus se non mediocriter perculsum. *Plutarch. de Genio Socratis, ex translat. Hermanni, Crus. Basil. 1573. pag. 778.*

tinued darkeneſſe, as remarkable by nature as fabulous; For through that Hole, there was a paſſage to the place of Spirits, or where the Soules of them are purged, who whiles they lived, poluted themſelves with vice, and ſuch ſtaines as might bee waſhed away: That being purged from all offences, they might thence joyfully fly into Heaven. In which words our *Author*, ſeemeth to deliver onely what the opinions of others were of this place: whereas hee himſelfe eſteemed it no otherwiſe than as a Bugg-beare, for ſo it followeth. *It may be Patricke made uſe of this witty device, to terrifie the cruell, and fierce people from committing ſinne, ſhewing them a Revenger to bee ſo neere at hand.* But to goe forward that we may finde out the *Originall* of it, *Forcatulus* bringeth in *Merline* the *Welch-prophet*, informing the *King* herein. *Merline being divinely inſpired, aſcribed this Cave of Patrick's to Vlyſſes being in his travels ſomuch ſpoken of driven into Ireland; As, that firſt, Vlyſſes had with his Sword digged it about a Cubit deepe, and that after in proceſſe of time, the Hole was inlarged, in ſinking to a great depth*, of which *Forcatulus* thus. *And truely this is not farre from truth, for Homer* (Odyſſ. 11.) *ſaith, that Vlyſſes being deſirous to conſult with infernall ſpirits, went to a place neere to the flowing of the Seas, and that there hee made a memorable Pit, or Hole, to which alſo Claudian hath reference*, Eſt locus extremum, &c. where the Verſes before are cited. *Out of this place the Poet faigneth Megera the Fury, to come and perſwade* Ruffinus *to unhappie courſes.* Hitherto *Forcatulus*: to whom let us adde *Iohannes Camers* on *Solinus* [k] ſpeaking of that place in *Claudian*. *There are that thinke this to bee the ſame place, which the Inhabitants of that Region doe name Saint Patrik's Purgatory, of which ſtrange things, and almoſt fabulous are reported.* By which *Solinus*, as *Forcatulus* before, would conclude that *Vlyſſes* had beene driven into *Ireland*: for the truth whereof I will not contend.

[k] Sunt qui exiſtimant hunc eum locum eſſe quem ſpecum D. Patricij ejus regionis incolæ nominant, de quo mira, & prope fabulosa narrantur. *Iob. Camers Comm. ad Solini Polyhiſt. cap. 35. in Antuer. pag. 165.*

Yet

Yet how neere theſe two, (I had almoſt ſaid *fables*) doe agree who ſeeth not, and that as in other particulars of which hereafter, principally in the manner of the making of the place, both by *Ulyſſes* and *Patricke*, the one with his *Sword*, the other with his *Staffe*:[l] ſo neere that the *one ſeemeth to have beene rayſed out of the other*, to uſe the words of one comparing this *Purgatory with Trophonius his Cave*,[m] *which two*, who ſo compareth ſhall finde no two things more like. We have the fiction in *Plutarch*, of *Timarchus* his going into that place:[n] *He deſirous to know the power of* Socrates *his Demon — went into* Trophonius *his Den; all ſolemnities firſt performed, where having continued two nights and one day, and many giving up for loſt, his familiars alſo bewayling him; earely in the morning hee came out with a chearefull countenance. And after he had devoutly worſhipped God, and rid himſelfe from the throng of people, he told us of many ſtrange things by him ſeene and heard. He related that when hee deſcended into the Pit, hee was at the firſt compaſſed with darkeneſſe — that after looking downewards, he ſaw a vaſt gaping, and that round like an hollow Globe, but very horrible and deepe — whence were heard infinite roarings and groanings of living creatures, Children crying, with Men, and Women pitifully wayling together: noyſes and undiſtinct tumults were heard a farre off, by which hee ſaid hee was exceedingly terrified.* All the paſſages are too many here to bee inſerted, which if they were compared with ſome one of the *pilgrimages* into this *Purgatory*, I needed not trouble the *Reader* with any *parallel* betweene them, they would of themſelves

l *ſupr. p. 20. lit. m.*

m *Eraſmus in Adag. de Antro Trophonij pag. 440.*

n Hic cum dæmoni Socratis quę vis eſſet cognoſcere geſtiret in Trophonij Manten ſolennibus peractis deſcendit, cumq; aſſiſteret in ſpecu duas noctes & dies ac multi eum jam pro deplorato haberẽt, & cõplorarent familiares ejus, ſummo diluculo, fronte perquam læta prodijt, ac poſtquã ſalutaverit venerabũdus Deum, & explicuit ſe turba hominum, multa nobis vidiſſe & audiviſſe miranda memoravit. Narravit poſtquam deſcendit in Manteum effuſſum ſe primum multa fuiſſe caligine, tum deorſum aciem demiſiſſet vaſtum apparuiſſe hiatum rotundum ſicut Globi carinati mirè horribilem & profundum — unde exaudiri infimiros rugitus & gemitus animantium, infinitorum ploratuum, puerorum permixtorumque virorum & fœminarum ejulatus, ſtrepitus varios, & tumultus ex alto procul obſcuros ſublatos, quibus ſe non mediocriter perculſum. *Plutarch. de ſera Numinis vindicta, & Socratis Dæmonio, ex tranſlat. Hermanni, Cruſ. Baſil. 1573. pag. 778.*

ſelves ſo plainely appeare to be ſo like, that hee might well joyne in opinion with *Eraſmus*: o *Plutarch* (ſaith he) *in his Commentarie on Socrates his Demon, doth tell of one Timarchus, that entred into Trophonius his Cave, who being thence returned, related himſelfe to have ſeene many things, prodigious to be ſpoken: Not unlike what Bede and other Chriſtian writters report of thoſe that have appeared:* with whom agreeth that *Caveat* and *Cenſure* of *Canus.* * *The Reader is to be admoniſhed, not to take for granted that whatſoever Authors of great eſteeme have written is to be therefore abſolute, for ſometimes they fayle and fall under their burden: Sometimes alſo they give themſelves to pleaſe the vulgar. The which things may juſtly ſay of* Bede *and* Gregory, *the one in* his Hiſtory of England, *the other in his* Dialogues *writting certaine miracles commonly knowne and beleeved. Truely I ſhould have allowed thoſe Hiſtories the more, had the Authors of them, according as they ought, to the gravitie of their judgements joyned care in making choyce of their matter:* hitherto *Canus.* But for that of *Timarchus*, *Eraſmus* proceedeth, *which fable of Trophonius truely ſeemeth unto me ſo like to that which is of Saint Patrick's Cave, that it may be beleeved, the one to have rayſed out of the other.* Neyther will the conjecture ſeeme unlikely, if we but compare them in one particular, paſſing by, or rather referring the reſt to another place.

p *It was anciently beleeved*, ſaith the ſame *Eraſmus*, *that who went into Trophonius his Cave, would never after laugh*; Hence to ſay of a man that hee hath prophe-

o Plutarchus in Commentario de Dæmonio Socratis narrat Timarchum quendã in Trophonij ſpecum ingreſſum poſtquam illinc rediſſet, prodigioſa dictu narraſſe ſibi viſa. Non abhorrentia ab ijs quæ Beda & nonnulli Chriſtiani ſcriptores de infectis proderant: Quæ quidem Trophonij fabula mihi adeo videtur ſimilis ei quę de Patricij Antro quod eſt in Hibernia fertur, ut altera ex altera nata credi poſſit. *Eraſmus ubi ſupra.*

* Lector admonendus eſt, ne illi ſtatim perſuaſum ſit, omnia quæ magni Authores ſcripſerint, undique eſſe perfecta: nam labuntur interdum & oneri cædunt, vulgoque interdum indulgent. Quæ ego eadem de Beda & Gregorio jure fortaſſe dicere poſſim: quorum ille in Hiſtoria anglorum, hic in Dialogis quædam miracula vulgo jactata & credita ſcribit; Equidem Hiſtorias iſtas probarem magis, ſi eorum authores juxta præfinitam normam ſeverioris judicij curam in eligendo majorem adjunxiſſent. *Melch. Canus, lor. Theol. lib.* 11. *cap.* 6. *pag.* 337.

p Olim creditum eſt eum qui in Trophonij ſpecum deſcendiſſet poſtea nunquam ridere; hinc in Trophonij antro vaticinatus eſt de homine vehementer triſti tenicoque. *Eraſm. ibidem.*

ſied

ſiod in Trophonius his Den, *was ineſſect the ſame, as to* call him a very melancholy and crabbed man; And doe wee not finde the ſame reported of *S. Patrick's Purgatory?* ¶ *They who deſcend thither ſay, that all their life after they have no deſire to laugh,* in which *Erasmus* agreeth with that of *Iacobus de Vitriaco.* † *There is a place in Ireland called Saint Patrick's Purgatory, hee that goeth into it not being truely penitent and contrite, is preſently ſnatcht away, and killed by divels, never more to bee ſeene: But being truly contrite and confeſſed, he ſhall bee there purged: being drawne through fire and water, and a thouſand kinde of torments. And he that ſhall ſinne after this, ſhall in the ſame place be more cruelly puniſhed: But hee that returneth from that Purgatory and is purged, can never after laugh, play, or love any thing in this world, but always lamenting and groaning, forgetting the things that were behinde, he wholly addreſſeth himſelfe what is before.* Thus *Vitriacus*: of which *Roth* giveth this *Cenſure.* ‡ *That theſe things for the moſt part are not true: We are thoughte by common experiance, if he ſpeake of that Cave which is not knowne and frequented; for many there are who have gone thither againe and againe, who being returned play, laugh, and thus heartily too, they converſe in the world with worldlings, and goe about their worldly affaires, no otherwiſe than if they had never gone thither;* Then which there can be nothing more certaine; But why doth he ſo mince the matter, if it be ſo? Is it not true, *for the moſt part* ſaith he, *nay not true at all*; which cannot be denied;

¶ Qui deſcendunt aiunt ſibi ridendi libidinem in omni vitâ adempta. *Id. ibid.*

† In Hibernia locus quidam habetur qui Purgatorium ſancti Patricii nuncupatur, in quem ritu ingreſſus fuerit, ni verè pœnitens & contritus fuerit, ſtatim à Dæmonibus captus & necatus, nunquam poſtea revertitur: qui autem verè contritus & confeſſus ingreditur per ignem & aquam & mille genera tormentorum à Dæmonibus correptus, ibidem purgatur, qui autem amplius deliquit

acerbius in eodem loco punitur, qui autem à prædicto loco purgatus regreditur nunquam ridere poteſt, vel ludere, vel aliqua quæ in mundo ſunt diligere, ſed ſemper lugens & gemens poſteriorum oblitus in anteriora ſe extendit, *Iacob. de Vitriaco in Hiſt. Orient. cap. 92. pag. 216. 217.* ‡ Hæc plerumque non eſſe veritate ſubnixa ſi de ſpecu nunc cognito & frequentato ſermo fiat uſu quotidiano docemur. Multi enim qui iteratis vicibus Purgatorii Antrum ſubierunt, & tamen regreſſi ludunt, rident, chachinnantur in ſæculo cum ſæcularibus verſantur, tractantque negotia hujus mundi non ſecus ac ingreſſi hunc locum nunquam fuiſſent, *Roth. de Purg. S. Pat. edit à Thom. Meſſ. pag. 93. num. 17.*

Seq

See then his avoydance. t *But whether Vitriacus doth speake of this present and visible Purgatory, or of that other which is hidden, &c. I will not determine any thing.* It is not yet determined that there is such *an hidden Purgatory*, and to suppose it, *is to begge the question* of which more after, u Neyther was it fit that hee should determine any thing in this, for so in confuting *Vitriacus*, he had falne foule on *Florentianus* one of *Salterienſis* his good *Tutors*, who taught the same that *Vitriacus* doth here, as was seene before. But, why spend wee so much time in searching after the *originall* of this *fiction*? Fitter surely it is to be rancked, as it is, with *heathenish* and *Poeticall figments*, and with *Fortunatus* his *Purse* and *Cap*, than to be obtruded to *Christians* to bee beleeved. Where because we have named that *Fable* of *Fortunatus*, if the Reader can with patience peruse it, hee shall finde his going into *Saint Patrick's Purgatory* with *Leopoldus* his servant. There x may you have the description of the place with the whole *story* of *Saint Patrick's finding it at first*. The relations made to him of those that had gone in before: his asking leave to enter according to the Custome with many other Circumstances observable in that Pilgrimage: and what there happened unto him; Also lively representing what wee read of other Pilgrimages justly deserved *to be reserved in the Abbey with the rest of those* y *who did enter in Saint Patrick's owne time*. For I beleeve if the matter were narrowly sifted, this and they will be found to be of one stampe, and done much about the same time; a place also wee may afford it in *Arioſto* in *Orlando Furioſo* where wee finde this memory of it.

* *Arioſto Orlando Furioſo li. 10. stave. 78.*

* „ *Where men doe tell strange tales, that long agoe*
„ *Saint* Patricke *built a solitary Cave,*
„ *Into the which they that devoutly goe*
„ *By purging of their sinnes their Soules may save,*
„ *Now whether this Report be true or no*
„ *I not affirme and yet I not deprave,*

And

t Sin autẽ Vitriacus loquatur, nõ de præsenti & conspicabili, sed de altero illo delitescẽti & abscondito purgatorio, &c. De re ipsa nihil statuo, *id. ibid. num.* 18.

u *Sup. pag.* 28. *lit.* o.

x *Fortunatus his fabulous hiſtor. cap.* 15.

y *Supra pag.*

And here may *M. Burton* for his *deep search* into the *secrets of Nature* be fitted with a place *such as we could wish*: z *I would* (saith he) *have a convenient place to goe downe with Orpheus, Vlysses, Hercules, Lucians, Menippus at Saint Patrick's Purgatory, at Trophonius denne, Hecla in Island, Ætna in Sicily to descend and see what is done in the bowels of the earth.* But I proceed to what remayneth: That seeing we cannot finde the Author of it, which *Messingam* conceiveth not to bee so materiall, yet that we see the *use* of it, and *why it is called a Purgatory*.

z *M. Burton of the causes of melancholy, part. 2. sect. 2. memb. 3. pag. 246.*

Sect. 4. Why it is called a purgatory

Wee have before seene *the solemnitie and strictnesse of of the Pilgrimage*, so great paines deserveth some great and large benefit. And greater cannot be, if that be true which *Ranulphus* reporteth (and yet but by heare say) of it: a *There is Saint Patrick's Purgatory, that was shewed at his prayers to confirme his preaching and his lore, when he preached to misbeleeved, of sorrow and paine, that evill men should suffer for her wicked workes, and of joy and blisse that good men shall receive for her holy deeds: He telleth that who so suffereth the paines of that Purgatory, if it be enjoyned him for penance, he shall never suffer the paines of Hell, but he shall die finally without repentance of sinne, as the example is set more fully out at the Chapters end.* Where he speaketh of the *History of Owen* the *Knight* of whom before. But his *translator Trevisa* teacheth us better doctrine. b *But truly no man may be saved, but if he be very repentant whatsoever penance he doe. And every man that is very repentant at his lives end shall be sickerly saved, though he never heare of Saint Patricks purgatory*; What the effects are of the suffering those paines of which *Ranulphus* did speake, we were before told by *Vitriacus*. c *That it purgeth* him that undergoeth them: But it was not for *purging* men that *Saint Patricke* did intend it, for they of the ancientest, that make *Saint Patricke* the *founder of it*, speake onely of that *infernall fire* of the damned, not of any *purging flames*, of which *Giraldus Cambrensis* thus. d *While the Holy Man disputed*

a *Polychron. lib. 1. cap. 35 fol. 45. 2. translated by Trevisa.*

b *Iohn Trevisa ibid. in Polychr.*

c *Vitriacus ubi supra p. 47. lit. r.*

d De infernalibus namq; reproborum pœnis, & de verâ

post mortē perpetuâque electorū vitâ, vir sanctus cū gente incredula cū di putasset, ut tanta tam inusitata, tam inopinabilis rerum novitas rudibus infideliam animis oculatâ fide certius imprimeretur efficaci orationū instantia, magnam & admirabilem utriusq; rei notitiā duræ cervicis populo perutilem meruit in terris obtinere. *Giral. Cambr. Topogr. Hiber. distinct.* 2. *cap.* 5.

disputed with that incredulous nation of the infernall paine of the reprobate, and the eternall and true life of the Elect after death, that so great, so unusuall, so strange a novelty might, by what they should see, make a sure impression in the mindes of these infidels, through great fervency of prayers he deserved to obtaine for that stiffe-necked people, the great, admirable, and profitable demonstration of both upon Earth; a demonstration of both saith hee, that is of eternall blisse and joy, which who will say is seene, or found in *Purgatory* a place of torment? And the torments also of which he made demonstration, was of that which they doubted, the infernall paines of the reprobate. And thus much did *Thyræus* speake before: That these incredulous men doubting of the paines and punishment of the damned, and requiring some visible demonstration of it, hee made a Circle in the earth, &c. As for that other, That God had further revealed to Saint Patricke, that in that place there was a purgatory, of which before, it is but a late fancie, and on better considerations brought in to helpe the matter. Now that the eternall torments of Hell should purge, is surely a new thing, and such as none of them, I suppose, will take upon him to defend. This is that (if any) that was shewed by Saint Patricke, neyther did he but shew it, to terrifie those that doubted of them, which needed not to continue, the worke being finished, and they now beleeving.

c *Guil. Thyræus discurs. panegyr. de mirac. sancti Patricij p.* 150. *de quo supra pag.* 17. *lit.* h.

f *Supra pag.* 25. *lit.* p.

Yet let it be supposed, that in that place the paines of *Purgatory* may be understood, and that not the *reprobate*, but the *truely contrite* is there purged, being by Divels drawne through fire and water, and a thousand dangers, as *Vitriacus* would have it. g Yet I hope they will not say that this *Fire* or *Water*, or I cannot tell what *thousand dangers* doe purge them that suffer them not: And will they say, that all who in our dayes goe into this *Purgatorie*, doe lye frying in such flames, or be frozen in *water*, or runne any such dangers at all? Sure I thinke they will not. And if any should, common experience would cry

g *Supra pag.* 47. *lit.* t.

crie them downe: *Since the writing hereof*, saith *Campian* the *Iesuite*, [h] *I met with a Priest, who told mee that he had gone that pilgrimage, and affirmed the order of the premisses, but that for his owne part he saw no sight in the world, save onely fearefull dreames when hee chanced to nodd, and they said hee were exceeding horrible.* Neyther is it thus onely in these dayes, but if wee looke many ages before, it will bee found no otherwise, and well may it be doubted if ever it were more. *John Stow* in his *Annals of England* hath a discourse to this purpose of *John Froissart* the *French Historian*, who lived *Anno* 1395. about 244. years since, & after *Henry* of *Saltry* 255. much about the middle time, it is this: [i] *About this time*, Sir *John Froissart Chanon of Chymay in the Earledome of Heynault*, as himselfe reporteth, *came into England: He demanded of* Sir *William Lisle, who had beene with the King in Ireland* (he meaneth *Richard* the *second*) *the manner of the Hole in Ireland, that is called Saint Patricks purgatory, if it were true that was sayd of it or not: Who answered, that such an Hole there was, and that himselfe, and another Knight had beene there while the King lay at* Dublin; *and sayd, they entred into the Hole, and were closed in it at the Sunne-set, and abode there all the night, and the next morning issued out againe at the Sunne-rising. Hee said that when hee and his fellow were entred, and past the Gate, that was called the Purgatorie of Saint Patricke, and that they were descended, and gone downe three or foure paces, as into a Cellar, a certaine hot vapour rose against them, and strake so into their heads, that they were faine to sit downe on the stayres which were of stone: And after they had sate there a season, they had great desire to sleepe, and so fell into a slumber, and slept there all night: In which sleepe they had marvailous dreames, otherwise than they were wont to have in their Chambers, but in the morning after they had issued out, they had cleane forgotten their dreames and visions.* Thus *Stow* of *Froissart*, whose owne relation, if it be rather desired is as

h *Edm. Campian Iesuit. Hist. Ireland. lib. 1. cap. 13.*

i *Iohn Stow Annal. of Engl. in Rich. 2. anno 1395.*

followeth. k *I John Froissart, knowing peace to be concluded by Sea & Land, between the* English, *& the* French, *had a great desire to see* England, *towards which I presently tooke shipping, where having beene some few dayes, I went towards the Court, and by the way chanced in an Inne to meete an* English Knight. *The next day both of us taking Horse, we did ride together one dayes journey, and in our way discoursing of many things, at last I enquired whether in the last voyage into* Ireland, *he had accompanied the* King: *He told me he did: Then I demanded of him, whether those things reported of Saint Patricks Cave were true: Hee answering seemed to confirme all that others had reported of it, and that he with another* English knight *(while they stayd some dayes in* Dublin*) went to see it, where they were both shut up for a whole night. I asked him if hee did see any strange thing or spectar there. Hee replyed, When I with my Companion had entred the dore of the Cave, which they commonly call Saint Patricks Purgatory, and descending three or foure steps, so great and suddaine an heate we found in our heads, that we were enforced to lay us downe on the stone stayres, where sitting, a great drowsinesse tooke us, so that we slept all the night; I enquired whether being in sleepe, they did know where they were: and what visions they saw: Hee answered, that he saw in his sleepe many phantasies and sights, and many other things which as it seemed to him are not wont to be seen by him lying in his bed. All this he affirmed to be true; but when as earely in the morning the dore was opened, and wee were come out, immediately all these fearefull things seene in our sleepe were quite forgotten.* Thus he, so that 244. yeares since, we finde none of those reports of going into, I know not what places within this *Cave*, and tumbling in *fire* and *water and thousands of dangers*: But for helping this, *one* biddeth us not to looke so low, but rather to *Saint Patricks time* for these things. l *Such as in our memory goe into this place (* saith hee *) are sensible of no terrour, unlesse it may bee they might be surprised with a sound*

k *Iohn Froissart Fr. Hist. 4. vol. cap. 61. pag. 192*

l *Qui nostra memoriâ in hunc sese locum compin-*

found ſleepe. But in the firſt planting of Religion, (at which time Miracles are for the moſt part moſt frequent) it ſeemeth to me likely, that there uſed to appeare to thoſe penitents, many ſtrange and terrible ſights. It is but *likely*, you ſee, that it might be ſo in the *firſt age* of it, and if then it were ſo, and that that time might require that miracle for ſetling Chriſtianitie, yet is it not now requiſite: ſo that whatſoever it was in *Saint Patricks time*, it is confeſſed, that now no newes are to be found of *Fire & Water* and *ſuch grievous Torments* as wee are borne in hand to bee true, for the *purging* of thoſe that goe into this *Purgatory*, which if now vaniſhed, how then are the pilgrims *purged?* And if they be not purged, why are they deluded as if they were? Why is this then called *a Purgatory?* unleſſe it bee, as *Campian* telleth us, = *That becauſe devout men have reſorted thither for penance, and reported at their returne ſtrange viſions of paine and bliſſe, and therefore they call it Purgatory.* As if *viſions of joy and bliſſe*, of *torment and paine* may be ſaid to *purge*.

So that now to ſhut up this firſt part of this diſcourſe, we have ſeene, how into *nothing* this *Purgatory* is now ſhruncke and ſhriveled up: although eſteemed *venerable* for the *Author Saint Patricke*, and *religiouſly reſpected* for it *ſelfe*, as being *a Purgatory*. But no *Saint Patricke* can wee finde to *father* it: And for the *Name* of *a Purgatory*, we ſee it turned to *ſmoake*; if we may ſay there is ſo much as *ſmoake* where no *Fire is*, for ſo is it heere; Therefore no *purging*, therefore no *Purgatory*.

Yet notwithſtanding all which; wonderfull it is to conſider how much this fiction, (for ſo wee may now be bold to call it,) hath prevayled, that the *whole world almoſt* ſhould bee ſo bewitched, as to bee *deluded* by ſo *groſſe* an *Impoſture*, and *amazedly* to runne, as it were *Hoodwinked* after it ſo farre as it did: and how farre it did ſo, is that which in the *following Chapter*, I purpoſe to diſcover.

guunt, nullum ſibi terrorem injici ſentiunt, niſi fortè arctior ſomnus cõplectatur. Sed in primâ Religionis conſtitutâ (quo tempore miracula ut plurimum crebriora ſunt) veri quidem ſimile mihi videtur quam plurima Idola truculenta & terribilia aſpectu, ſolita fuiſſe pœnitentibus ante oculos obſervari. *Rich. Stanih. in vita ſancti Patricij lib. 2. pag. 65. m Edm. Camp. hiſt. of Ireland lib. 1. cap. 13.*

Cap. II.

The progresse *and flourishing estate of* Saint Patrick's Purgatory, *in the esteeme it had at home and abroad. Whereof some* probable Conjectures. *Some* Pilgrimages *thither set downe. Together with an* examination *of the* Truth *of* them.

Sect. 1. The flourishing times of S. *Patricks* purgatory.

IN the former *Chapter*, we laboured to finde out the *beginning* and Originall of that *place*, commonly called *Saint Patricks Purgatory*, of which wee could finde no footesteps for for many ages together, and howsoever it slept for 700. yeares, that is to say, from the *yeare* 432. if wee begin it with *Saint Patricke*, to the *yeare* 1140. about which time wee first read of it in *Henry of Saltry*, from thence forward notwithstanding it did so strangely rise by degrees, that all places were full of it, and that also so suddainely, that [a] *The fame of that place did seeme to fly over all the parts of Europe*, saith *Thyreus*; and as *readily* did *all parts of Europe fly hither* unto it. [b] *This Cave being of old, with the greatest devotion frequented by strangers of forraine Nations*: saith another. Neither is it so much to bee admired that strangers and such as were further off, should thus be deluded, they trusting to the relations of others herein: But that they who lived neerest to it, even in the same kingdome, should not be able in so long a time to discover the fraud, and finde out the imposture, it is to me a thing of all others most admirable; whereas on the contrary we finde it countenanced with the greatest *Testimonies* of *credit*, that either our *Church* or *Common-weale* could afford it: and that for some hundreds of yeares after the first rising thereof.

[a] Cujus loci fama sparsim per omnes Europæ partes volare visa est, &c. *Gulielm. Thyræus discurs. panegyr. de mirac. sancti Patr. discurs. 3. pag. 151.*

[b] Hęc spelunca ab exterarũ gẽtium peregrinis, summâ jã olim religione frequentabatur *Rich. Stanhurst. in vita S. Patr. lib. 2. pag. 65.*

For if a Man would search into the *Recordes* of *England* hee might finde *testimonials* of this nature. I wil

will inſtance in one which wee meete in the raigne of *Edward* the *third*, the Tenour whereof is as followeth.

c *The King unto all and ſingular, to whom theſe Our Letters ſhall come, ſendeth Greeting, Maleteſta Vngarus,* which I doe rather thinke to bee his Sirname, than that hee was an *Hungarian*, both in reſpect of his *Name*, and the place *Ariminum*, both being in *Italy*, hee being *A noble gentleman and Knight of Ariminum, Comming to our preſence declared to us, that hee having left his owne Countrey, had with much labour gone in pilgrimage into Saint Patricks Purgatory in our land of* Ireland: *And that he continued there ſhut up as the Cuſtome is, one whole day and night, together: Earneſtly beſeeching us, that for the Confirmation of the truth of the premiſſes, wee would be pleaſed to afford him theſe our Princely Letters: Wee therefore taking into our Conſideration, the dangers and hazards in that his pilgrimage, and howſoever the report of ſo noble a man might be to us ſufficient, yet are wee further informed thereof by Letters from our Right truſtie and welbeloved* Almaricke *of* Saint Amand *Knight, our Iuſtice of* Ireland; *and from the Pryor and Convent of the ſaid Purgatory, with others of great credit: As alſo by other cleere evidences, that the ſaid Nobleman hath duly and courageouſly performed that his pilgrimage, we have therefore thought fit, favourably to give unto him Our Royall teſtimonie concerning the ſame: And to the end*

c Rex univerſis & ſingulis ad quos literæ noſtræ pervenerint ſalutē. Nobilis vir Maleteſta Vngarus de Ariminio Miles, ad præſentiam noſtrā veniens, maturè nobis expoſuit, quod ipſe à terrâ ſuæ deſcendens laribus purgatoriū ſancti Patricij, infra terram noſtram Hiberniæ conſtitutū in multis corporis ſui laboribus peregre viſitaret, ac per integræ diei ac noctis unius continuamm ſpacium, ut eſt moris, clauſum manſerat in eo-

dem; nobis cum inſtantiâ ſupplicando ut in præmiſſorum veracius fulcimentum regales Literas noſtras inde ſibi concedere dignaremur. Nos autem ipſius peregrinationis conſiderantes periculoſa diſcrimina, licet tandi Nobilis in hac parte aſſertio ſit accepta. Quia tamen tam dilecti & fidelis noſtri Almarici de ſancto Amando Militis Juſtitiarij noſtri Hiberniæ quam Prioris & Conventus loci dicti Purgatorij & etiam aliorum authoritatis multæ virorum literis alijſque claris evidentijs informamur, quod dictus Nobilis peregrinationem ſuam hujuſmodi ritè perfecerat, & etiam animoſe dignum duximus ſuper his authoritatis noſtræ teſtimonium favorabiliter adhibere & ut ſublato cujuſcunque dubitationis involucro præmiſſorum veritas ſingulis patefiat, has literas noſtras ſigillo Regio conſignatas ſibi duximus concedendas. Dat. in Palatio noſtro Weſtmonaſterij 24. Octobr. *Ex Archivis Regijs in arce Londinenſ. aſſervatis patent. 32. Edw. 3. pag. 2.*

there

there may be no queſtion made of the premiſſes, and that the Truth of them may more clearely appeare unto all men, We have thought good to grant unto him theſe our Letters, ſealed with our Royall Seale. Given at our Pallace at Weſtminſter *the* 24. *day of* October.

Like *Letters*, and of the ſame *Date* hath *Nicholas* of *Ferrara* a *Lumbard*. See here to what an *height*, from ſo obſcure a beginning, it is now riſen, not onely viſited from all parts, but alſo *Teſted* in ſo high and eminent a manner, and that, as you have heard done with ſo great *deliberation* and *advice*, as a matter of the greateſt conſequence. Yet how farre the *Teſte* runneth, you ſee, that it is but onely of *The due performance of the pilgrimage*. And here it is to be obſerved, that in the times of *Edward* the *third* of *England*, the *Eſteeme* of this *Purgatory* was at the height, after it had been riſing thereunto 186. years; for ſo long it is betweene *Henry* of *Saltry* anno 1140. and *Edward* the *third* anno 1326. And within the compaſſe of this *Kings Raigne*, wee ſhall finde much more noyſe of it, and preſſing to it, even from farre, then eyther before or after: as that of *Ramon* the *Spaniſh Viſcount*, Anno 1328. (if wee beleeve the date) in the beginning of his Raigne of whom wee ſhall hereafter have occaſion more largely to diſcourſe, together with that following, being 37. yeares after, Yet in the ſaid *Kings raigne* alſo. That, I meane which wee finde Recorded in the *Regiſtrie* of *Ardmagh*, ſent unto me by the *now moſt learned Primate* for the furthering of this worke; being Letters recommendatory from *Milo Archbiſhop* of *Ardmagh* in the yeare 1365. on the behalfe of certaine *Pilgrims*: The words are theſe.

[c] Milo permiſſione divinâ Archiepiſcopus Armachanus Hibernię Primas, religioſo ac diſcreto viro Priori purgatorij ſancti Patricij Loghderg Clogherenſis Dioceſeos, ac omnibus alijs Clericis & Laicis noſtræ Armachanæ Provinciæ ſalutem in Domino ſempiternam. Venientes ad nos Iohannes Bonham & Guidus Ciſſi aſſerentes ſe plurima ſancta loca devotionis causâ peregre viſitaſſe, locum qui dicitur Purgatorium ſancti Patricij Patroni noſtri

[c] „ *Milo by divine permiſſion Archbiſhop of Ardmagh*

Primate

„ *Primate of Ireland, to the religious and prudent man,*
„ *the Pryor of Saint Patricks Purgatory in* Loghderg,
„ *within the Dioceſſe of* Clogher, *And to all others the*
„ *Clergie and Laitie within the Province of* Ardmagh
„ *everlaſting health in the Lord.* Iohn Bonham *and* Gui-
„ das Ciſſi *comming to us, have related that they have for*
„ *devotions ſake gone in pilgrimage, and viſited many*
„ *holy places: and that they are deſirous for the health of*
„ *their Soules to ſee the place called the purgatory of Saint*
„ Patricke *our Patron, which is in the Dioceſſe of* Clogher
„ *aforeſaid: Wee doe therefore entreat and exhort in the*
„ *Lord all and every by whom theſe ſtrangers ſhall paſſe,*
„ *that you would entertayne and receive them courteouſly:*
„ *And that of the goods which God hath beſtowed upon*
„ *you, you would afford them ſome charitable helpe, not*
„ *ſuffering, (aſmuch as in you lyeth) any moleſta-*
„ *tion or diſturbance to bee given them. By which*
„ *meanes we doubt not, but that you ſhall be partakers of*
„ *that their devout labours: Dated in the Citie of* Downe
„ *the fifteenth day of* March, *in the yeare of our Lord one*
„ *thouſand three hundred ſixty and five. And of our Con-*
„ *ſecration the fift.*

Dioceſi Clogherenſi prædicta devotionis cauſa pro animarum ſuarum remedio cupientes, ut aſſerunt, viſitare ad omnes & ſingulos per quos dictos peregrinos tranſire contiget it, ſuademus & vos hortamur in Domino quatenus ipſos peregrinos cum per loca veſtra tranſierint benignè & favorabiliter admittatis, & de bonis à Domino vobis collatis humanitatis beneficium & charitativum ſubſidium eiſdem impendatis, Non patiences eiſdem inferri, quantu min vobis eſt, moleſtiam vel gravamen, tam devoti laboris vos ex hoc participes fieri nullatenus hæſitantes. Dat. in Civitate Dunenſi 15. die menſis Martij, Anno Domini 1367. Et noſtræ Conſecrationis anno quinto. *Ex Regiſtro Milonis fol.* 41. *In Biblioth. Reverendiſſimi Patr. Iacobi Armachani.*

It were eaſie to exceed in teſtimonies of this kinde; yet will I adde onely *One* more, being 120. yeares after *This*, in the yeare 1485. about the beginning of the *Reigne* of *Henry* the *ſeventh King* of *England*. That it may be ſeene how long it held up in that great eſteeme. Theſe are *Letters Teſtimoniall* of *Octavianus Archbiſhop* of *Ardmagh* given to certaine *French Pilgrims*.

„ f *Unto all the Children of our mother the Church to*
„ *whom these our letters Testimoniall shall come,* Octavia-
„ nus *by the grace of God and of the See Apostolike, Arch-*
„ *bishop of* Ardmagh, *Primate of all* Ireland, *wisheth ever-*
„ *lasting salvation in the Lord, wishing you would with-*
„ *out question credit what followeth. Seeing it is an holy and*
„ *meritorious thing to give your Testimonie unto the Truth,*
„ *chiefly seeing our Saviour Christ the Sonne of God came*
„ *downe from heaven into this world to beare witnesse of*
„ *the truth: Hence it is that by these presents we make*
„ *knowne unto you that* Iohn Garhi, *and* Francis Proly *of*
„ *the Citie of* Lyons *Priests, and* Iohn Burgesse *their boy*
„ *and servant (the bearers hereof) Men of good repute*
„ *and piously affected did visit the Purgatory of the holy*
„ *Confessor* Saint Patricke, *the Apostle of* Ireland, *within*
„ *which the sinnes of offenders are even in this world pur-*
„ *ged: And the mountaine in which the said holy Confessor*
„ *did fast without Temporall meate* forty *dayes and* fortie
„ *nights, together with other holy places of devotion, and*
„ *things of greatest observation in* Ireland: *And that af-*
„ *flicting their bodies in fasting and prayer according to*
„ *the Ceremonies of that place, they did for a certaine time*

f Vniversis almæ matris Ecclesiæ filijs ad quos præsentes literæ nostræ Testimoniales pervenerint, Octavianus Dei & Apostolicæ Sedis gratia Archiepiscopus Armachanus totius Hiberniæ Primas, salutem in Domino sempiternam. Et sequentibus in dubiam adhibere fidem. Cum pium & meritorium existit testimonium perhibere veritati, præsertim cum Salvator noster Christus Dei filius, de cœlis adima mundi discendens venerit testimonium veritati adhibiturum; Hinc est quod universitati vestræ præsentium seriè innotescimus, quod honesti viri Iohannis Garhi & Franciscus Proly presbyteri Civitatis Lugdunensis, & Iohannes Burges puer & famulus eorum præsentium latores, pro salute animarum suarum pio ducti affectu Purgatorium Almifici Confessoris sancti Patricij Hiberniæ Apostoli quo in hoc sæculo purgantur crimina peccatorum: Et montem in quo dictus Almificus Confessor quadraginta diebus & quadraginta noctibus absque cibo temporali jejunavit, aliaque pia & devotissima loca & mirabilia Hiberniæ devotè peregrinando visitarunt, & in dicto purgatorio jejunijs & orationibus juxta loci illius ceremonias, prout nobis ad plenum extat manifestum corpora sua, affligentes per nonnulla tempora expectarunt ac armis Christi redemptoris nostri contra diabolicas fraudes & fantastica excitamenta contemplative certarunt, suas peregrinationes devotissimè implendo, ipsius Sancti suffragia & merita apud altissimum impetrando: quos sub nostrâ Ecclesiæque nostræ Armachanæ, & ejusdem Almifici Confessoris protectione suscipimus præsentium per tenorem. Quorum biennali commensali conversatione freti pariter & experti moresq; vitam & perfectionem vestræ Universitati laudabiliter commendamus. *Ex Registro Octaviani in Biblioth. Reverendissimi Patris Iacobi Armachani.*

remaine

„ *remaine in that Purgatory, as it cleerely appeareth to us:*
„ *And that by the power of* CHRIST *our redeemer, they did*
„ *contemplatively encounter all the frandes, and fantasticall*
„ *temptations of the Devill; devoutly so finishing their*
„ *pilgrimage, and desiring the merits and prayers of the*
„ *said* Saint *to the most High, whom by these presents we*
„ *receive into the protection of us, our Church of* Ard-
„ magh, *and of the said holy Confessor; whose manners,*
„ *life, and perfection, we doe recommend unto you all, of*
„ *which wee are confident having two yeares conversed*
„ *with them.*

Which few among infinite others will sufficiently declare the wonderfull *rising*, and as strange continuance of this *purgatory*, & that from the times of *Henry* of *Saltry* (that I may not with others rise higher) untill this of *Octavianus* Ann. 1485. that is, for 345. years. For after this did it begin to *Decline* againe: For we finde it solemnely *demolished* within *twelue yeares* after, in the yeare 1497. during the Reigne of the said *King Henry* the *seuenth*, of which in its due place.

Yet if what hath beene said seeme strange unto any, that eyther so obscure a thing should so befoole the world into so great an admiration of it, or that so generall a delusion, and of so long continuance, should on so small, or no grounds, be mantayned, let him consider the slavish feare, into which by the Popish Doctrine of purgatory, the world had bin brought; with *feare* whereof *many have all their lives long been held in bondage*: being told *that all the sorrowes in this life, labours, want, banishments, prisons, shame, miseries, calamities, wounds, nay death it selfe, are nothing to the paines of purgatory*. All which, with how great cost men seeke to redeeme, is not unknowne. Hence those *Masses* and *prayers* for the *soules* departed, that they might bee eased, if not delivered of those paines. Hence those large Legacies both of Lands and Annuities bestowed for the continuance of that charitable worke. Sect. 2. Probable Conjectures.

But the hazards are great, and much uncertaintie is there in this course: And first for the *Rich*, and the most bountifull in this kinde, it may happen that the care of their successors may after a while abate, as unwilling to have their estates too deepely charged: or these divine *Offices* may fall short of performance, at the least sometimes, under the hands of the Priest who undertaketh it, having already possession of all that can be expected: on the other side, what poore hope *The poorer sort of people* may have, of being freed from *Purgatory*, in *whose scorching flames* they are likely long to *fry*, they see, who can well tell, that *no penny, no Pater noster*. These considerations of impossibilitie in the one, and uncertaintie in the other, could not but be a great burden to the mindes of men, and the greatnesse of the burden could not but worke in them a desire of finding out some *Rem.* ?, whatsoever it be, for so great *Evils*: Neyther can it be doubted that a *Remedy* could bee more readily propounded than in this case as readily entertayned, and that, it may be with little or no dispute, at the least with the most part of men.

If therefore such a course could bee thought upon, whereby first men in their owne life time by themselves (not relying on the uncertaine affections of others) might if not altogether, yet abate much of the ensuing paines. That secondly; if any thing were amisse or defective in the worke, it might be supplyed by a future reformation of life, or by the continuall use of the said meanes: So in the latter amending any omission in the former. If lastly that meanes, might bee compassed by all, being within the *Capacitie* of each mans *Abilitie*, the *Poore* (well as the *Rich*, being admitted to pertake of the benefit, certainely this could not but take under what shew soever it were offered.

And what could not *Cunning* heads, having their owne *Interests* joyned withall, finde out for working this feate? And what I pray you could bee more fitly invented

vented for this, than this, or some other such place of *purgatory?* with what facilitie? with what easie charge at the least but answerable to mens *abilities*, even of the poorest, may this be had? with how great hope of reliefe? yea more than could bee expected; certainely more than can be beleeved.

For thou art told that, h *That there is none so great a sinner, that needeth to be enjoyned any other satisfaction than to remayne but onely one night in this Saint Patricks purgatory.* The *time*, you see, is but short: yet perhaps the *torments* may be so much the more raysed; but for *that* also there shall be an helpe found; i for *they who being truly penitent shall enter into this purgatory, and doe suffer those cruell paines, whether by a reall passion, or if onely but by an imaginaarie apprehension, shall be purged from all punishments due to them for their sinnes.* Thou canst not, I hope, looke to be more favourably dealt with-all, than if thou must bee punished, that thou *sleepe* and *dreame it out*, it being sufficient that it be but in imagination onely. Neyther is thy life endangered in this; for into *Saint Patricks purgatory* thou mayst goe and come againe, k *None esteeming this to bee a purgatory of Soules wherein by the ordinarie appointment of God, they are purged after this life, but that it is a speciall purgatory for those that are alive, in which men living in this world being truly penitent may by the speciall favour of God satisfie the punishment due to their sinnes.* So that now thou needest not to trust the worke to be done by *another*, seeing it lyeth in *thine owne hand* to doe it. But what if thou shalt sinne after this, and so incurre another purging? If so; goe but into this place againe, to which thou mayst resort as oft as it shall please thee, which may

h Non est peccator adeo magnus cui alia satisfactio injungatur quam ut unâ nocte in eodem sit purgatorio. *Gul. Thyræus discuss. purgat. de mirac. sancti Patricij.*

i Qui verè pœnitentes illud ingressi, & pœnas illas atrocissimas sive per veram passionem, sive per imaginariam apprehensionem sustinentes à pœnis omnibus pro peccato debitis purgabuntur. *Gul. Pennottus Histor. tripart. Cleric. Canonic. libr. 2. cap. 34. n. 2. col. 2. p. 363.*

k Nam qui de sancti Patricij purgatorio loquuntur, non dicunt illud fuisse purgatorium animarum, in quo illæ in alterâ vitâ de lege Dei ordinariâ purgantur, sed purgatorium speciale vivencium in quo homines in hac vitâ degentes, & verè pœnitentes, pro pœnis illorum peccatis in hac vita debitis ex speciali Dei concessione satisfaciant. *idem. ibidem.*

But the hazards are great, and much uncertaintie is there in this course: And first for the *Rich*, and the most bountifull in this kinde, it may happen that the care of their successors may after a while abate, as unwilling to have their estates too deepely charged: or these divine *Offices* may fall short of performance, at the least sometimes, under the hands of the Priest who undertaketh it, having already possession of all that can be expected: on the other side, what poore hope *The poorer sort of people* may have, of being freed from *Purgatory*, in *whose scorching flames* they are likely long to *fry*, they see, who can well tell, that *no penny, no Pater noster*. These considerations of impossibilitie in the one, and uncertaintie in the other, could not but be a great burden to the mindes of men, and the greatnesse of the burden could not but worke in them a desire of finding out some *Rem.* ?, whatsoever it be, for so great *Evils*: Neyther can it be doubted that a *Remedy* could bee more readily propounded than in this case as readily entertayned, and that, it may be with little or no dispute, at the least with the most part of men.

If therefore such a course could bee thought upon, whereby first men in their owne life time by themselves (not relying on the uncertaine affections of others) might if not altogether, yet abate much of the ensuing paines. That secondly; if any thing were amisse or defective in the worke, it might be supplyed by a future reformation of life, or by the continuall use of the said meanes: So in the latter amending any omission in the former. If lastly that meanes, might bee compassed by all, being within the *Capacitie* of each mans *Abilitie*, the *Poare* (well as the *Rich*, being admitted to pertake of the benefit, certainely this could not but take under what shew soever it were offered.

And what could not *Cunning* heads, having their owne *Interests* joyned withall, finde out for working this feate? And what I pray you could bee more fitly invented

vented for this, than this, or ſome other ſuch place of *purgatory?* with what facilitie? with what eaſie charge at the leaſt but anſwerable to mens *abilities*, even of the pooreſt, may this be had? with how great hope of reliefe? yea more than could bee expected; certainely more than can be beleeved.

For thou art told that, h *That there is none ſo great a ſinner, that needeth to be enjoyned any other ſatisfaction than to remayne but onely one night in this Saint Patricks purgatory.* The *time*, you ſee, is but ſhort: yet perhaps the *torments* may be ſo much the more rayſed; but for *that* alſo there ſhall be an helpe found; i for *they who being truly penitent ſhall enter into this purgatory, and doe ſuffer thoſe cruell paines, whether by a reall paſſion, or if onely but by an imaginaarie apprehenſion, ſhall be purged from all puniſhments due to them for their ſinnes.* Thou canſt not, I hope, looke to be more favourably dealt with all, than if thou muſt bee puniſhed, that thou *ſleepe* and *dreame it out*, it being ſufficient that it be but in imagination onely. Neyther is thy life endangered in this, for into *Saint Patricks purgatory* thou mayſt goe and come againe, k *None eſteeming this to bee a purgatory of Soules wherein by the ordinarie appointment of God, they are purged after this life, but that it is a ſpeciall purgatory for thoſe that are alive, in which men living in this world being truly penitent may by the ſpeciall favour of God ſatiſfie the puniſhment due to their ſinnes.* So that now thou needeſt not to truſt the worke to be done by *another*, ſeeing it lyeth in *thine owne hand* to doe it. But what if thou ſhalt ſinne after this, and ſo incurre another purging? If ſo; goe but into this place againe, to which thou mayſt reſort as oft as it ſhall pleaſe thee, which may

h Non eſt peccator adeo magnus cui alia ſatisfactio injungatur quam ut unâ nocte in eodem ſit purgatorio. *Gul. Thyræus diſcurſ. purgyr. de mirac. ſanct. Patricij.*

i Qui verè pœnitentes illud ingreſſi, & pœnas illas atrociſſimas ſive per veram paſſionem, ſive per imaginariam apprehenſionem ſuſtinentes à pœnis omnibus pro peccato debitis purgabuntur. *Gal. Pennottus Hiſtor. tripart. Cleric. Canonic. libr. 2. cap. 34. n. 2. col. 2. p. 363.*

k Nam qui de ſancti Patricij purgatorio loquuntur, non dicunt illud fuiſſe purgatorium animarum, in quo illæ in alterâ vitâ de lege Dei ordinariâ purgantur, ſed purgatorium ſpeciale viventium in quo homines in hac vitâ degentes, & verè pœnitentes, pro pœnis illorum peccatis in hac vita debitis ex ſpeciali Dei conceſſione ſatisfaciant. *idem. ibidem.*

be done without any abatement of the comforts of thy life. [1] *For there are many that have gone into this purgatory, and that againe and againe; who being returned doe play, laugh, and that with the greateſt expreſſion of it; In this world they converſe with men in the world, and looke after the affaires of the world no leſſe, than if they had never gone into this purgatory.* But will this purgatorie doe all this? Yea, all this, and more too (if you beleeve it) it freeth thee from that *purgatory* which thou ſomuch feareſt, *For thou needeſt no other penance, no other purgatory.* I but the maine thing, and of greateſt difficultie, yet remaineth how men may bee perſwaded to beleeve this. A matter of no great difficultie.

For firſt, Beſides the *facilitie* with which men are drawne, to flatter themſelves with hopes, and the willingneſſe to forget what is not deſired. Let ſecondly ſome one be packt that ſhall *firſt goe* into this *purgatory*, who muſt confidently report what hee ſhall pleaſe to ſay hee hath ſeene. And then for them that follow, if they ſee no ſuch things, it is ſuppoſed that on their part ſomething is amiſſe in the worke: which rather than it ſhould be conceived, the beſt courſe would be to ſay as others did before, rather than by comming ſo farre, and ſuffering ſomuch without bringing backe any *Newes* to make themſelves *ridiculous*, or looſe the prayſe of the *Action*, like unto him in *Eraſmus*. Who [n] *earneſtly*

[1] Multi enim ſunt qui iteratis vicibus purgatorij Antrũ ſubirent, & tamen regreſſi ludunt, rident, cachinantur in ſęculo cum ſęcularibus verſantur, tractãtque negotia hujus mundi: non ſecus ac ingreſſi illum locum nunquam fuiſſent. *D. Roth. de purgatorio ſancti Patricij.*

[n] Intentis in cœlum oculis, ſignavit totam faciem ac ſcapulas imagine Crucis, & vultu ad ſtuporem compoſito, ita ſecum, Deum immortalem! Quid ego video? rogantibus qui proxime equitabant, quid viderat, rurſum obſignans ſe majori Cruce, avertat inquit clementiſſimus Deus hoc oſtentum. Cum inſtarent aviditate cognoſcendi; ille defixis in cœlum oculis, ac digito commonſtrans cœli locum, nonne inquit, videtis illic immanem Draconem ignis armatum cornibus, caudâ in circulum retortâ? Quum negarent ſe videre, atque ille juſſiſſet oculos intenderent, ac locum ſubinde commonſtraret, tandem unus quiſpiam ne videretur parum oculatus affirmavit ſe quoque videre, Hunc imitatus eſt unus, item alter, pudebat enim non videre quod tam eſſet perſpicuum. Quid multis? infra triduum rumor hic totam Angliam pervaſſerit tale portentum apparuiſſe, mirum autem quantum fama populariis addidit fabulæ. Non ſoleo multum tribuere fabulis quæ vulgo feruntur de ſpectris, ſuſpicor enim de hominibus credulis, multa pro veris prodita literis quæ ſimili artificio ſunt adſimulata. *Eraſm. Colloq. Exorciſm. pag.* 310.

fixing

fixing his eyes upon heaven, did crosse his face and shoulders with the signe of Crosse, & looking as it were amazed, said to himselfe, O immortall God! what do I see? They who did ride next to him, desired to know from him what it was that he did see: But he againe Crossing himselfe more than before, Mercifull God (saith he) turne from us this ominous signe; They now much more desirous to know what it was, he intentively looketh up, and pointing with his finger to the place, doe you not see there (saith he) A great Dragon armed with fierie Hornes and his tayle wreathed upwards? they denied that they did see any such thing: He still biddeth them looke more earnestly, and withall shewed the place. At the last one of them least his eyesight might be questioned, affirmed that he did see it, another followeth him, and him another: For now it was a shame not to see what was so plaine: To be briefe, within three dayes, it was all England *over, that such a sight was seene, and strange it was to see, how much the vulgar in relating of it added to the Fable.* Thus *Erasmus*, these mens eyes being oftentimes like those eyes in the *Comedy*, who see more than they doe see. And so [o] *Erasmus* concludeth: *I am not accustomed (saith hee) to give credit to such fables, which are reported commonly of Spectars, for I suspect, that many things invented with like cunning are written for truth by credulous men.* And that by such as be, (it may be) of the honester sort.

[o] Oculi qui plus vident quam quod vident. *Terent.*

But this doth savour something of *Combination* in the *Imposture* which although it may, and hath often in many things taken: yet it may also fayle. Therefore, if *thirdly* you will have that *first adventurer* to deceive, in being deceived: Feed him before hand with *Reports* of what things have beene *There* done in former times, and that hundreds of yeares since. Tell him that some have beene *There*, who have endured strange things, and seene stranger? some of them *Really*, others onely in *Imagination*. And least there might be any *Discovery*, such a course may be taken with him that *long fasting* (as thirty

or

or *fifteene*, or but *nine dayes*) together with *little sleepe* and *much labour* in *rounding* and *surrounding*, before he shall enter into the place may make the matter sure: For it is not to be doubted but *Reason* will thereby be weakened, the phantasie awakened and they themselves likely cast into a *deepe sleepe*: when principally they must be told that *all their dreames are reall*, and then the worke is done. For that I may use the words of a *Iesuite* in this verie point, * *A man of indifferent judgement may soone suspect that in the drift and strength of imagination a Contemplative person would happily suppose the sight of many strange things which he never saw*; onely for the *divulging* it, it will the better *take*, if it be first reported *abroad* amongst *Strangers*, for if they be (as they are easily to be deceived) such as are neerest home will soone be caught. Then be sure that the *ground-worke*, and if it may bee *Presidents* also, of such *Reports* bee as *Ancient* as may be; For besides the honour afforded *Antiquitie*, there will none be able to disprove thee, if the matter be but cleanely carryed. For effecting of all which, there cannot be wanting those who are their own *craftsmasters*, both for *Cunning* in *framing*, and *confidence* in *imposing* them on others for *truth*: and how great cause they have (if profit be respected) to labour hard in this *golden-mine*, cannot be unknowne to any that shall consider the great benefit thence arising: which seeming little, yet comming through so many hands doth amount, insensibly to great summes; and that whether wee take notice but of the poore fraught and transportation of each *Pilgrime* into this *Island*, for which *each one payeth for the most part eight pence*, ° and what this may in time make up, can hardly be imagined. Yet if there were no more at one time in the *Island* than what Sir *William Stewart* lately found there, ᵖ *foure hundred seventie and one Persons*, it would amount to *fifteene pounds foureteene shillings* in one day: But what then shall wee say to that, (if that be true) which *D. Roth.* the now *Popish*

* Edm. Campian Iesuite hist. Ireland lib. 1. cap. 13.

° Sir Iames Dillons descrip. of S. Patricks Purgatory.

ᵖ Sir will. Stewarts Letter to the Lords Iustices and Councel. Iune 8. 1632.

piſh Biſhop of *Oſſory* reporteth of it, and as he thinketh on very good ground. ¶ *There is one of very good credit yet alive*, ſaith he, *who did averre in the word of a Prieſt, that hee had ſeene fifteene hundred perſons altogether at one time in the Iſland*: which maketh up fiftie pounds in a day, but as I will not queſtion this mans credit, by the (it may be ſuppoſed) impoſſibilitie of ſuch a throng in ſo ſmall a roome as *halfe an Acre of ground*, ſo will I not make this to be ſuch an eſtimate as ſhould hold out conſtantly: It is ſufficient what he doth there inferre; *If therefore there were in that place ſuch a number of Pilgrimes at one time, what ſhall we thinke of one whole age, ſpecially when the acceſſe thereunto was more free than now it is, by reaſon of the Proteſtant Colonies round about.* And how great then ſhall wee thinke the gaines to bee that would be from the *Concourſe* of people; yet is this but the leaſt part, and but the *Pence* of this *treaſurie*, *Eightpence* is but a poore allowance for ſo many *attending prieſts* to bee relieved withall; *Eccleſiaſticall Convents* both in *Ireland* and *beyond* the *Seas*, muſt beſides the former *partake* of their *bounty*, if they will ſhare in their *Prayers*: All which no man can thinke would bee made up of ſmall matters, nor being put altogether would make up ſleight ſummes: So that all things conſidered, it is not ſo much to be wondred, if theſe ſo advantageous *Silver ſhrines* ſhould finde *ſo many Demetriuſſes*, both at home and abroad, who have magnified it as a thing *deſcended* from *Heaven*, and to be of *a divine inſtitution*: All of them as it were joyned in one *packe*, and made together in one tale, in ſetting forth the *merite* of this *Pilgrimage* ſet forth by the moſt ſtrange *Relations* thereof that is poſſible to be met withall.

From this *Combination* (I need not doubt to call it ſo) it is that among the ſeverall *Hiſtories* of *Pilgrimages* in *ancienter* times made into this *Purgatory* (whereof Bookes of late ſo ſwarme) yet ſcarcely any one will be found to differ from another, at the leaſt wiſe in any

¶ Adhuc ſupereſt non nemo optimę fidei qui nobis in verbo Sacerdotis aſſeruerat, à ſe viſos mille quingentos homines ſimul & ſemel in Inſulâ. Quod ſi unâ vice tantus fuerit numerus peregrinorum, quid cenſebimus de unâ aliquâ ætate, præſertim quando liberior erat aditus, quam nunc experimur, ob coloniias Proteſtantium in circuitu. *D. Roth. apud Tho. Meſſ. de purg. S. Patr. cap. 1. num. 17. pag. 94.*

materiall circumstance; which howsoever to some, may seeme rather a singular inducement to the *Truth* of the *thing*, yet doth it rather savour of *fraud* and *fiction* in the one, and to bee received, rather than tryed by others.

3. *The Pilgrimage of the Spanish Viscount into S. Patr. Purg.*

I shall therefore single out some one of these *Histories*, by that to judge of the rest in that kinde: thereby also avoyding that tediousnesse with which so great a number would overcome a yeerie patient Reader: one only being more than enough. Neyther will I fix on the *first pilgrimage*, of which we read reported by *Henry* of *Saltry*, of *Owen* commonly called *the History of the Knight*, which we have before touched, matters were then in their infancie: It is sufficient that then the *ground-worke* was *laid*, the first *Inventors* not being able to reach to that perfection, which after-times found out: But I doe make choyce rather of a *Relation* which of all others is most frequent in the mouthes of this *Nation*: as it is at large set out by * *O Sullevan*: who *promiseth to tell us an History of one* Ramon *a noble Spanish Viscount, that went into Saint Patrickes purgatory, relating what there happened unto him, and his returne thence*, an *History*, saith he, *worthy to be remembred being both delightfull and wonderfull*: serving *to exhort sinners, to bring forth fruit in their lives, teaching them to observe Gods Commandements, to avoyde sinne, and wonderfully setting forth the paines of purgatory, and that they are to be feared.* This then shall be instead of many, nothing being in the rest materiall, that is not in this one, in which respect I doe desire pardon if I be larger in it than the matter deserveth; It is by *O Sullevan* translated out of *Spanish*, and is as followeth.

* Vnum referã historiam quæ Ramonis Vitæ-Comitis nobilis Hispani profectionem in D. Patricij purgatorium, ibi catus ibidemque reditum continet, res memoria dignissima, cum auditu jucunda & mirabilis tũ peccantes ad melioremvitæ frugem sequendã numinis observanda præcepta, peccata vitanda, purgatorij cruciatus timendos mirifice exhortans. *Philip. O Sullevan, histor. cath. Hib. tom. 1. libr. 2. cap. 1. fol. 14.*

The History of the Spanish Viscount.

x *Philip. O Sull. ibidem.*

„ I *Ramon* by the grace of God x *Viscount* of *Perals*, and „ *Baron* of *Sereta*, was a follower of *Charles King* „ of *France*, to whom my *Father* (being intimate with

him

him and Commander of his Armie) on his death bed recommended me, and with whom from my childe-hood I was educated. The Court of this so great a Prince was famous for the resort of many noble personages, alwell strangers as subjects. Many of these did I often heare discoursing of strange and memorable things in severall parts of the world, which I did earnestly desire to see. But I shall onely speake of those things which concerne my going into *Saint Patricks Purgatory*. Neyther will I divulge all that there I saw, onely those things which I might lawfully relate.

„ When *Charles* the *French King* was dead to whose care I was recommended by my dying *Father*, I did repayre to *John King* of *Aragon* in *Spaine*, whose *subject I was* by the law of *Nations*, my possessions lying within his *Dominions*. He did alwayes esteeme of me as much as a *King* could *a subject*, and mine observance of him was as great: Hee first made me Master of his Horse, and after gave me the Command of *three Galleyes* for the service of *Pope Clement*. And after his death, I served under his successor *Pope Benedict* the *thirteenth*, at which time the newes was brought to me of my *Kings death*, with which sad relation much perplexed, I did earnestly desire to know in what estate the *Kings Soule was*, or if in *Purgatory* it were, what paines it there suffered, whereupon I called to minde what I heard reported of *Saint Patrickes purgatory*, and resolved to visit it, that I might alwell know some certaintie of the *King*, as for obtayning pardon of God for my sinnes.

„ And first fearing I might fayle of my dutie, if without leave from the *Pope* I had undertaken that pilgrimage; to him I made knowne my resolutions, desiring his favour that I might be gone. But he so mainely apposed himselfe to mine intentions, that scarcely did I know how to gayne-say. But at the last by much importunitie I gayned so farre with *Pope Benedict* the

„ *thirteenth*, that I was with his blessing confirmed in it,
„ and so departed from *Avignion*, where hee then was in
„ the yeare after the birth of our Lord one thousand three
„ hundred twenty, and eight in the Month of *September*
„ about the Even of that day, which is sacred to the blessed
„ *Virgin*.

„ First I went to the *French* Court in *Paris*, whence
„ I departed with the *Kings* Letters of *Recommendations*
„ to his Sonne in law, the *King* of *England* of whom I
„ courteously was received: and with his Letters sent
„ away into *Ireland*.

„ When I was come to *Dublin* the *Metropolis* of the
„ *Kingdome*, I did addresse my selfe to the *Earle* of *March*,
„ *brothers sonne* to *Richard*, being then *Deputy* of *Ireland*,
„ he having received the *King* and *Queenes* Letters, did
„ receive me honourably: But understanding my reso-
„ lution, he laboured by all meanes to disswade me, laying
„ before me the great dangers of that *Purgatory*, in which
„ many had miscarryed: but prevailing with me nothing,
„ he sent me to *Drogheda*, to the *Archbishop* of *Ardmagh*,
„ to whom in matters of *Religion all the Irish* without
„ contradiction are *subject*: who having perused the
„ *King* and *Queenes* Letters with *those from the Earle*
„ of *March* hee entertayned me lovingly and freely: and
„ endeavoured to divert mee, shewing how difficult
„ the enterprise was, and that many went thither who
„ never returned. But seeing my resolution he did ab-
„ solve me, dismissing mee with Letters to *O Neyle* the
„ *King*, from whom with gifts I departed to a Village
„ called *Tarmnin*, that is to say, *Protection* or a *Sanctua-*
„ *ry*. The Lord of this place with his brother shewed
„ me great courtesies, and in Ferryes wafted me and my
„ followers into the *Island*, where the *Purgatory* was, to-
„ gether with many others who from severall *Nations*
„ flocked thither to visit this *Purgatory*.

„ I was conducted into the *Church of the Monastery*,
„ and being by the *Pryor* in the presence of many quo-

tioned

„ stioned, I shewed the reason of my resolution that I pur-
„ posed to commit my selfe into the *Purgatory*, then he.
„ *Thou hast undertaken a difficult and dangerous thing,*
„ *which some few have attempted, yet could not compasse.*
„ I doe confesse indeed that to *descend into purgatory is*
„ *easie, but the chiefe worke is to returne thence*: For the
„ torment of that place is beyond all credit, in which
„ men otherwise of good constancie, have so fayled that
„ they have lost themselves bodies and Soules: To all
„ which I answer, that seeing I came thither purposely,
„ and to that end, it was expedient I should proceede.
„ To which he: If such be your resolution, then doth it
„ behove that thou observe the *rites of* this place, in man-
„ ner as they were *by Saint Patricke* appointed, and by
„ my predecessors observed.

„ Shortly after the *Priests adjoyning with all the Reli-*
„ *gious of the Convent, being called together, that Masse*
„ *was Celebrated with Musicke and solemnity, which is used*
„ *to be sayd for* the dead; *which being finished, and all Ce-*
„ *remonies observed, the Priests* being placed in order I
„ was in Procession brought to the Doore of the *Cave*,
„ where the *Letanie* being *sung*, *I was* sprinckled *with*
„ *holy Water, and the Doore being opened the Pryor thus*
„ *said* publikely.

„ *Y Behold* the place *into which thou doest* desire to en-
„ ter, *but if yet thou wilt* be by me advised, *change yet thy*
„ *resolution*; yet if thou wilt needs goe forward; *attend*
„ *while* I briefly *tell what shall* happen to thee.

y Matth. Paris. Histor. Angl. Stephan. de Oenno Milite p. 84.

„ First *Gods messengers shall meete thee, and by them shalt*
„ *thou* be taught what to doe. After *shalt thou see devils,*
„ *who by* all meanes will seeke to deceive thee, sometimes
„ by flattering speeches, againe by threatnings, other
„ whiles with tormenting thee, but thou shalt be freed
„ from all their cruelty by pronouncing these words.
„ CHRIST *the Sonne of the living God have mercie*
„ *upon me a Sinner*; These things have we heard to have
„ happened to those who have returned from *purgatorie*.

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„ *gious of the Convent, being called together, that Masse*
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„ CHRIST *the Sonne of the living God have mercie*
„ *upon me a Sinner*; These things have we heard to have
„ happened to those who have returned from *purgatorie*.

„ After this I kissed them all and bade them farewell: So „ going into the *Cave*, after whom followed an *English* „ *Knight*, we were forbidden to discourse, on which they „ report death to be imposed: So the doore being locked, „ the *Pryor* with the people returned.

„ Now when I was shut in, and had taken notice of the „ greatnesse of the *Cave*, which I conceive to be about „ foure *Elnes*; I found the inner part thereof to turne, and „ extend it selfe a little to the left hand as I went in. „ Where I had troden, I found the ground under mee so „ weake and shaking that it seemed as though it could „ not beare a man; therefore fearing to fall into some un- „ knowne depth, I did step backe, and having setled my „ selfe in the Catholike Faith, and being firme in my re- „ solution I did cast my selfe on my knees to pray, suppo- „ sing there had beene no more to be done.

„ But about one houre after, I did begin to tremble „ every joynt of me, to sweat and to be heartsicke, to vo- „ mit also, as if I had beene in some long voyage at Sea. „ In which troubles I was overtaken with sleepe, but „ againe rowsed up with the noyse of a great *Thunder*, „ which was not heard by me alone, but of as many as „ were in the *Island*, with which they were the more „ astonished, in that it was a cleare and faire day.

„ The feare of which suddaine *thunder* was not over, „ when a new and greater terror seized on me, for scarce- „ ly was I awake when that I did slide downwards about „ *six Elnes*, with which suddaine fall notwithstanding „ that I were fully awakened and affrighted, yet did I „ not recover my selfe untill I had sayd those words the „ *Pryor* taught me, *Christ thou Sonne of God, &c.*

„ After which, I did perceive the *Cave* to be larger and „ higher, and the further I went (for now I went alone „ having lost my Companion) it was still more deepe „ and large; Neyther rested I untill I had entred into a „ place extreamely darke, and utterly destitute of any „ light: but the darkenesse soone pased. I did come into

a very,

„ a very z large Hall, yet having no more light than is z Matth. Paris.
„ our Twilight in Winter. It had not one continued wall,
„ but was arched and stood on pillars: In which after I
„ had walked here and there, thinking I had beene at my
„ journyes end, I sate downe admiring the structure, Ele-
„ gancie, and beautie of that strange worke, which in mine
„ opinion surpasseth all Humane skill.

a „ That Contemplation was interrupted by the entring a Idem ibidem.
„ into the Hall of twelve men clad in white seeming to
„ mee to be Religious men, who courteously saluted me,
„ and when they drew neerer, one of them who it may
„ be was chiefe, did speake in the name of the rest, Let
„ our great and good God be ever prayed, to whose com-
„ mand all things are subject, who hath given thee such
„ an incredible and unheard of resolution, that thou shoul-
„ dest adventure to descend hither for the purging of thy
„ sinnes, thou hast truely undertaken a very hard and difi-
„ cult enterprize, but yet such as shalbe richly rewarded.
„ For if thou goe through in it, that great God of mer-
„ cies will forgive thee all thy sinnes past, but if thou fall
„ backe, being terrified with feare or torment from evill
„ spirits, or otherwise be deceived by their faire promi-
„ ses, thy Body and Soule shalbe everlastingly tormented.
„ Wherefore that thou mightest not be surprized by thine
„ enemie, we are come hither to tell thee before, that the
„ Devils will in this place set upon thee after our depar-
„ ture, &c. Which sayd, they departed.

„ Being thus left alone, and casting in my minde all the
„ dangers I was to run, suddainly followed a great noyse,
„ greater than any warlike Tumults, which did pierce
„ mine eares, when instantly a great and innumerable
„ multitude of Devils in severall and horrible shapes did
„ fill the Hall; All of them together saluted me, not for-
„ getting any manner of respects, Protesting that I was
„ with great error and madnesse drawne on to descend in
„ a place not to be frequented by the living: That how-
„ soever such my boldnesse deserved death, yet had they

regarde

„ regarde to my ſervice done to them, while I was upon
„ the earth: that therefore they would ſpare me, and con-
„ duct me ſafe to the doore of the *Purgatory*, ſo delive-
„ ring me ſafe to mine: promiſing withall that I ſhould in
„ the world live long and happy. But if I would not
„ hearken to them, but would preſſe on to ſee the *Stygian*
„ *Kingdomes*, that then they would kill me, and after death
„ I ſhould endure innumerable calamities; But I well un-
„ derſtanding their craft, would not hearken to them nei-
„ ther ſomuch as anſwer, with which my patience they
„ they enraged, came running upon mee with grinning
„ and threatning countenances, caſting mee bound hand
„ and foote into a great *Fire* ſuddenly kindled in the
„ middle of the *Hall*, drawing me with Iron hookes to
„ and fro, and terrifying mee with great *Cryes*: But I
„ remembred the directions of the *Twelve men* and the
„ Governour of the *Convent*, and did call on the name of
„ IESVS, when preſently the fire was extinct, and
„ the *Devils* being diſperſed, fled away, I found my ſelfe
„ now at libertie, being freed from their Chaines with-
„ out hurt, by which I was the more confident in under-
„ going the reſt, ſeeing that ſo ſuddainly and with ſo ſmall
„ labour, I had overcome mine enemies by the Name of
„ the *Lord*.

The firſt field of Torments.

„ Notwithſtanding ſome of the *Spirits* remayned in
„ the *Hall*, who drew me thence thorow a long way ſet
„ with Bryars and thornes, being darke and full of wicked
„ *Spirits*, where alſo was ſo fierce and terrible a *wind*, that
„ it tooke away my *hearing*, and ſeemed to pierce even my
„ body. Then came I to the *Sun-riſing*, by which I per-
„ ceived that I was not farre from the extreameſt parts of
„ the world, whence came there to mine eares plaints,
„ groanes, and waylings from the places about, and when
„ I came neerer, I did plainely perceive it by the mourne-
„ full and lamentable ſpectacle which I did ſee, for I came

into

„ into a ſpacious field, the end whereof mine eye-ſight
„ could not reach which *was all in a flame*, being filled
„ with men and women of all ſorts. The whole place
„ ſounded with the noyſe of their crying, lamentation,
„ and gnaſhing of Teeth: Neyther was it much to bee
„ wondred conſidering how they did lye along on the
„ earth naked, their feet and hands being faſtned with hot
„ Iron nayles to the burning earth: on their backes there
„ ſate horrible *Dragons* gnawing the necks of thoſe that
„ lay under them: Great troups of *Devils* ſtill filling the
„ place, and with cruell ſtripes beating thoſe miſerable
„ men: ſtriking terror into them both by their preſence,
„ and their noyſe, in ſomuch as miſerable wretches, ſome
„ of them cryed up to heaven, others did bite the earth.

„ The *Devils* threatned me with the ſame puniſhments,
„ if I returned not, but while they were faſtning me with
„ nayles, I was defended by repeating theſe words: *Ieſus the Son, &c.*

The ſecond field of Torments.

„ Hence was I carryed into another field, whoſe *breadth*
„ might, but the *length* could not be ſeene; It was alſo all
„ in a *Flame*, and full of innumerable companies of men,
„ of all *Nations*, who like the former were faſtned to the
„ earth without nayles, and other kindes of torments, for
„ ſome had their bowels pricked with *ſtings*. *Serpents*
„ horrible to behold did breake up their veines and arte-
„ ries of the necks of others: In ſome *Lizards* and bur-
„ ning *Moles* with their long and ſharpe ſnouts digging
„ their breaſts, and drawing out their hearts from out
„ of their torne bodies. The *Devils* did alſo beate them, ſo
„ as the crie of them was ſo terrible, that it cannot bee
„ conceived. The *Spirits* gave me my choyce, whether
„ I had rather undergoe all this, or returne, but I anſwered
„ them not: And when they went about to torment me,
„ they were fruſtrated of their hopes: I calling as I was
„ accuſtomed on the Name I E S V S.

The third field of Paines.

„ I was carryed into another field, moſt grievous for „ miſery and paine, wherein I ſaw ſuch a multitude of men „ as could not be numbred, all proſtrate on the earth, their „ bodies thruſt thorow with fiery *Nayles*, yeelding an „ hoarſe and indiſtinct voyce, ſuch as doe they that are at „ the laſt gaſpe: There were they alſo oppreſſed with a „ moſt violent *Wind*, and the continuall ſtripes of *Devils*.

„ Theſe wicked *Spirits* againe profer mee the choyce, „ eyther of returning or ſuffering thoſe paines: But ſeeing „ me ſilent, they went about to torment me; but in vaine; „ I calling on that Divine *Name*.

The fourth field of Paines.

„ They notwithſtanding did drive me into another field, „ fearfull for exquiſit torments, burning with many *fires*, & „ full of men, ſome of them hanging by the *necke*, *armes*, or „ *Legs* bound in *ſteel-chains*, with *fire* under them: Others „ burnt on *Gridirons*, not a few thruſt through with *Spits*, „ and *Roaſting* at the *Fire*, and baſted with ſcalding and „ melting *Mettle*. Every one tormented with his owne „ *Spirits*. No wit ſo fluent, no tongue or pen ſo copious „ that it can relate, much leſſe at large expreſſe ſo great „ torments and paines: Woe to ſinners, woe to them that „ repent not in this world. *All the ſorrowes of this life,* „ *labours, want, baniſhment, priſons, ſhame, miſeries, ca-* „ *lamities, wounds*, yea death it ſelfe, *are nothing to the* „ *paines in Purgatory*.

He meeteth with his King.

„ In this *field*, I met many Men and Women whom I „ knew, and ſuch as were allyed to mee, here I met with „ *Iohn* my *King*, of whom I demanded for what fault it

was

„ was that he was held there; although he did conferre of
„ many other things with me, yet to this queſtion he one-
„ ly anſwered: That it behoved *Princes*, and great men
„ of this world not to wrong any one in favour of others
„ although never ſo neer to them. There alſo did I ſee a cer-
„ taine *Religious man* grievouſly puniſhed for ſome ſinne:
„ for which it wanted little that he was not eternally pu-
„ niſhed in *Hell*, and ſurely it had gone hard with him, had
„ he not expiated his fault with much griefe at heart, ma-
„ ny teares and ſtrict pennance. There alſo I met the Lady
„ *Aldonſa Cawlea* my kinſwoman, of whoſe death I
„ did not heare before: For when I began my pilgrimage
„ ſhee was alive; Shee was chiefly puniſhed that ſhee had
„ ſpent ſo much time in Trimming and painting her face;
„ yet were all theſe in the way of ſalvation.

„ But I was delivered from theſe torments by the
„ name of *Lord*, the *Devils* in vaine labouring to the
„ contrary.

The valley of Paine, and the Wheele.

„ The ſame malignant *Spirits* forced me into *a large*
„ *Valley*, where was a great flaming *Wheele*, which toge-
„ ther with the *Axeltree* and ſeverall *Spokes* were thicke
„ beſet with Iron-fiery-ſwords, and on every Sword did
„ hang a Soule miſerably tormented; The *wheele* with a
„ rappid motion being turned with *Devils*, and the *Fire*
„ being *blacke* as every where burning with ſulphure.

Ibidem. Hitherto Purgatory is deſcribed. See if what followeth be not Hell; For ſo it is in the Margent.

„ Theſe tormentors caſt me upon this *Wheele* alſo, but
„ I was freed without hurt, calling on the Name of *Ieſus*.

The Furnace of Paine.

„ But I was forcible drawne into another *Feild*, where
„ was a great houſe ſmoaking like a *Furnace*, and darke-
„ ning all about it, with clouds of ſmoake. Here, firſt I
„ heard the voyces of many weeping and wayling: but

„ comming neerer, I ſaw the whole houſe full of melted „ mettle, as *Gold*, *Silver*, *Iron*, *Lead*, and divers others, „ with certaine round leaves heere and there caſt in. In „ which *Bath* (as the *Furies* call it) I ſaw infinite num- „ bers naked, and driven to and fro with a fierce *Wind*.

The River of Paine.

„ Being aſtoniſhed with the horribleneſſe of this pu- „ niſhment I was with the *Devils* driven by a violent „ *wind* over a great mountaine unto a great *river* ſtinking, „ and extreame cold, where many were tormented with „ the ſmell, and the cold, the *Devils* alſo forcing in ſuch „ as ſought to avoyd it, overwhelming them in the deepe „ *Poole*. Which puniſhment I eſcaped by repeating the *Name* IESVS.

The Pit of Paine.

„ Then being by theſe *Furies* carried towards the *Eaſt*, „ I did ſee a farre off a flame of ſulphurous *Fire* mounting „ higher than I could ſee it, carrying up with it innume- „ rable Companies of men and women, miſerably burnt; „ and when the force of the flame allayed, the Soules fal- „ ling downe againe into the *Fire*, to which comming „ neere, I did perceive that flame to ariſe out of a great *pit*, „ which ſeemed to mee to bee *Hell*. Then ſaid the *Fu-* „ *ries*; This is the *Gate of Hell*, in which is our dwelling; „ and where wee receive thoſe who on earth fulfill our „ commands: Seeing alſo thou haſt ſo done, there remay- „ neth no more, than that we ſhould caſt thee in thither: „ ſo to be in body and Soule at once deſtroyed. Notwith- „ ſtanding which, we commiſerating the calamitie of ſo „ diligent a ſervant, have reſolved to give thee leave to „ returne. But if thou doe refuſe this faire offer, thou ſhalt „ have with us the ſame Common priſon: To which I

anſwered

„ anſwered nothing: therefore did the *Furies* caſt mee
„ headlong into the *Pit*, wherein the further I went, the
„ more terrible it appeared, ſeeming ſtill vaſter and dee-
„ per, and more and more horrible. Thus full of feare and
„ terror was I left, having forgotten that Divine *Name*,
„ wherefore I gave my ſelfe loſt: But by the helpe of the
„ *Deitie* I recalled my ſelfe, and cryed IESVS: and
„ inſtantly by the *flame* and ſtrong *wind*, I was lift up, and
„ caſt alone on the brinke on the *Pit*, remayning ſometime
„ without ſence, and not knowing where I was.

The Bridge of Calamitie.

„ But other *Devils* comming out of the *Pit* ſayd this
„ to me: *O man what doeſt thou doe? Our Companions told*
„ *thee* that this *Pit* is *Hell*, with all caſting thee into it;
„ *thou we uſe to ſay to deceive men*: But *we will indeed caſt*
„ *thee into Hell*: immediately carrying me in great feare,
„ farre off into a very great *River*, moſt deepe, and noy-
„ ſome for *ſtench*, caſting up *flames* of ſulphureous *Fire*,
„ and full of *Devils*: Over which *River* there was a verie
„ narrow *Bridge*. Then ſay they againe: Thou muſt ey-
„ ther paſſe this *Bridge* or *returne*. *To this laſt we rather*
„ *adviſe thee*. Becauſe this puniſhment as it is the laſt, ſo it
„ is inevitable; for aſſoone as thou doeſt attempt to paſſe
„ the *Bridge*, thou ſhalt by a ſtrong *wind* be caſt over into
„ the *water*: wherefore that thou undergoe not a labour
„ too hard for thee, caſt firſt the danger in thy minde; ſe-
„ riouſly then weighing all things: three difficulties did
„ chiefly trouble me; firſt that the *Bridge* was *ſlippery* and
„ *Icy*, being withall exceeding *narrow*: Next conſidering
„ the height of the *Bridge*, with the high broken bankes
„ above the water, which ſtroke great terror into me, and
„ the third was the violence of the mighty *wind*; Yet
„ calling to mind the ſingular benefits of God to me, in
„ delivering me from ſo many dangers, I did ſet my ſelfe
„ to goe upon the *Bridge*, whereon the further I went,

„ the larger and safer I found it, and so at the last I got
„ over. At which the *Furies* greatly grieved that I was
„ safely arrived on the other side, thereby no power being
„ left unto them over me.

He describeth Paradise.

„ The *Bridge* being passed &, going forward & praysing
„ God, I did see a farre off high and well fortified walls,
„ shut up with a *gate* seeming all of *gold & precious stones*
„ But when I came nearer within *two thousand paces of it*,
„ I might perceive the *Gate* to open, and found thence
„ proceeding a most fragrant *Odour*, no lesse than if all the
„ *Spices* in the world were burnt, I did also see comming
„ to meet me an innumerable company of men in a curious
„ *order*, clad in vestures of *Golden palmes*, & carrying *Cros-*
„ *ses* and burning *Tapers*: which blessed Company recei-
„ ved me with incredible joy and kindnesse, bringing me
„ with them into that *Pallace*, praysing God with a most
„ heavenly harmony.

„ Afterwards two *Archbishops* walking with me shew-
„ ed unto me the place, which surpassed all imagination:
„ For first I was taken with the *Largenesse of the soile*, the
„ bounds whereof could not bee seene, it being *brighter*
„ *than the Sunne*, having greene *fields* and here and there
„ adorned with pleasant *Gardens*, and many *Trees* placed
„ in *squares* yeelding most pleasant fruit, and watered with
„ pure *Rivolets sliding by*, with a pleasant *murmure*. The
„ place was apparelled with fragrant *flowers* in curious
„ knots, fine *Arbours* and *walkes* ingeniously layd out. Be-
„ sides, the very aspect of the men much delighted mee,
„ each like *Religious men* placed in their ranks, and honou-
„ red with many dignities. There appeared in glory,
„ *Popes*, *Cardinals*, *Archbishops*, and others innumerable
„ according to their places which each carryed while
„ they lived. There great Companies of *Women* sitting in
„ their seates. It was pleasant to behold *Men Crowned*

like

„ like *Kings*, and ſhining brighter than *ſtarres*: Some ac-
„ cording to their *Merits* excelling others in glory, as
„ one ſtarre doth another: All of them enjoyed great *Fe-*
„ *licitie and pleaſure*, not onely in themſelves, but rejoyce-
„ ing in the happineſſe of their fellowes, and receiving
„ new content, that the *infernall Spirits* were overcome
„ by me.

„ Sometimes they walked together *two*, *three*, or as they
„ pleaſed together: *Talking*, *Dancing*, *Singing* alwayes,
„ *praiſing* IESVS their *Creator* and *Redeemer*: So that
„ I could never thinke that any thing were more to be de-
„ ſired than this *Happy place*, eyther in reſpect of it *ſelfe*,
„ or the ſweetneſſe of the *ſmell*, or the *pleaſant fruit*, or
„ *delightfull Harmony* or the *varietie* and *excellencie of all*
„ *things*. Heere is no diſtemper of *Heate* or *Cold*, no *ſick-*
„ *neſſe*, no *perturbation* of *minde*: laſtly nothing but *quiet-*
„ *neſſe* and *tranquilitie*.

„ Being thus refreſhed with the ſweetneſſe of the *place*,
„ the *Archbiſhops* ſpake thus unto me. This that earthly
„ *Paradiſe*, whence our firſt Parents were expelled, having
„ diſobeyed the Command of God, by whoſe ſinne wee
„ alſo their *poſteritie* were defiled, and caſt out of Gods
„ heritage, untill that great *Creator* of *all*, the *Sonne* of
„ the *Eternall Father* tooke upon him *humane Nature*,
„ and *was made MAN* of the VIRGIN MARY,
„ and expiated the *puniſhment* due for that *ſinne* of our *firſt*
„ *Parents*. *He himſelfe* being *without any ſpot of ſinne*, and
„ among other *Sacraments* hee did iuſtitute *Baptiſme*, by
„ which we are waſhed from the ſpot of *Originall ſinne*;
„ But becauſe through our frayltie we fall often, that we
„ ſhould not everlaſtingly periſh, he ordayned alſo the *Sa-*
„ *crament* of *Penance*: by which if wee doe not ſatisfie
„ for our ſinnes in this life, hee hath further appointed a
„ *Purgatory* after, as thou now ſeeſt. Yet herein alſo is
„ this *helpe* afforded us, that the more carefull they that
„ are alive are of us, in their prayers for us, the ſooner are
„ wee delivered from theſe torments, or at the leaſt the

paines

„ paines made easier which we suffer, and when any one „ is freed out of prison, he is met and entertayned in man- „ ner as thou hast beene.

„ After this the *Archbishops* brought me up to an *high* „ *Mountaine*, whence they commanded me to looke to- „ wards Heaven, which seemed to mee most pleasing to „ the eye, being of *a Gold* and *Silver* colour. Then they: „ *This is the Gate of Heaven*, whence is sent downe to us „ that *Heavenly Manna*, the meate which the Lord hath „ appointed for his *Elect*, sweeter than any *Nectar* or *Am-* „ *brosia*, which words scarcely ended a great *splendor like* „ *a Flame descended, filling all the place*, whose beames stri- „ king into mine head, I found an incredible sweetnesse „ in my bowels, and in my *minde* a greater *joy* than can be „ expressed.

„ Then the *Archbishops*: *Thou seest what felicitie the* „ *just enjoy, and what calamities abide the wicked. It is now* „ *time that thou returne againe into the world*: where *see* „ *that thou order the rest of thy life, that thou mayest obtaine* „ *blessednesse: Nothing shall hurt thee in thy returne, or* „ *cast the least feare into thee*: So they brought me out of „ the *Gate* of *Paradise*, I being very unwilling, and shed- „ ding teares for griefe.

He returneth from Purgatory.

„ The same way therefore that I went thither, I retur- „ ned backe without any terror or horror, the *Devils* as „ I went a long flying from me, so passing all the places „ of *Punishments*, I came into the *Hall* where I first met „ those *Twelve Religious men*, who there also now stayed „ for me, giving God thanks for the good successe I had „ in my journey, and telling me that now I was purged „ from all my former sinnes, but bade me be carefull for the „ future, and with all that I should hasten to the *Doore* of „ the *Cave*, for the houre drew neere when the *Pryor* „ would bee present to open the *Doore*: Heere also my

Companion

„ Companion both of us being dismissed with the signe
„ of the *Crosse* by the *Religious men.*
„ But my Companion was so tired with labour and tor-
„ ments, that hee would not returne without my helpe;
„ when we had gone a little way, we found no way, nor
„ passage to get out, wherewith being much terrified, and
„ on our knees beginning to desire the *Lord*, that as hee
„ had freed us from former dangers, so he would not now
„ leave us: In our praying, we were overtaken with a deep
„ sleepe, being wearied out with so much watchings, and
„ so many temptations of the *Devils*, out of this sleepe
„ we were awakened by a great *Thunder*, yet lesse than the
„ former, and wee were lift up and layd in great astonish-
„ ment at that place of the *Cave*, whence wee fell, and
„ neere the *Entrance.*
„ Now had the *Pryor* and the *Priests* with the rest who
„ were present, opened the *Gate*, and received us with
„ great *Ioy*, and *gratulation*, bringing us both into the
„ *Church* where wee did give God thankes. Thence ha-
„ ving saluted the venerable *Pryor*, and the rest of the *Re-*
„ *ligious*, I went through *England* to *Paris.* And such
„ was my Pilgrimage into *Saint Patricks Purgatory.*

A Pilgrimage, The same almost in all particulars with that of *Owen* the *Knight*, of which before, as by the marginall references thereunto, as it is in *Matthew Paris*; may appeare; wherein wee finde no other alteration than an omission of the *Feild of Torments*, which we have here, being the onely thing not spoken of in *Matthew*: For fit it was that something should be never: To which adde the difference in the number of the *Religious men*, who in the *Hall* met this our adventurer, being *Twelve*; whereas the *Knight* was encountred with *Fifteen*: If perhaps wee take no notice of the different judgements of these *two Pilgrims* in Coasting the place; That being *Eastward* in our *Viscounts* survey, which the *Knight* placeth *Southward*, if one be true, the other is not: But they are differences so sleight; that but change the *Names* and these two

4. The examination of the Truth thereof

Matth. Paris. ubi supra.

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A Pilgrimage, The same almost in all particulars with that of *Owen* the *Knight*, of which before, as by the marginall references thereunto, as it is in *Matthew Paris*; may appeare; wherein wee finde no other alteration than an omission of the *Feild of Torments*, which we have here, being the onely thing not spoken of in *Matthew*: For fit it was that something should be never: To which adde the difference in the number of the *Religious men*, who in the *Hall* met this our adventurer, being *Twelve*; whereas the *Knight* was encountred with *Fifteen*: If perhaps wee take no notice of the different judgements of these *two Pilgrims* in Coasting the place; That being *Eastward* in our *Viscounts* survey, which the *Knight* placeth *Southward*, if one be true, the other is not: But they are differences so sleight; that but change the *Names* and these two

4. The examination of the Truth thereof

Matth. Paris. ubi supra.

Matth. Paris. ubi supra.

Relations (and if theſe, moſt then of this kinde) will ſeeme to be the ſame, And the ſame I had almoſt ſayd in words alſo, had not this of ours beene of *O Sullevans tranſlation*, as he ſaith, out of the *Spaniſh Coppie*.

To which the *Tranſlator* of himſelfe addeth [a] *If this Hiſtory of the Viſcount ſeeme in any thing difficult to be beleeved, let him who deſireth to be ſatisfied in it, read Dionyſius Carthuſianus in his worke of the foure laſt dayes, and of the judgement of the Soule. Where hee doth report the like hiſtorie of others who have returned from this purgatory; at large proſecuting the ſubject, and reſolving all the arguments and difficulties concerning it. And both hee and other Authors relate many more paſſages of the paines of Purgatory, of which alſo* Virgil *thus ſingeth.*

Non mihi ſi linguæ centum fuit, oraq; centum, &c.

If I had an hundred mouths, and as many tongues, &c.

Where ſeeing he ſeemeth to doubt; ſome queſtion might bee made of the *Truth* of this *Relation*, it will not bee amiſſe, if we examine what *Probabilities* there may be of it, all gathered out of it ſelfe. And then what *ſtrong Arguments* are *produced* for the confirming thereof.

First then for the generall, I will onely propound the judgement of a *Ieſuit* writing of this ſubject, [b] *That if any be ſo delicate, that not a jot thereof will ſinke into his head: Who ſhall controule him? Neyther hee, nor wee are bound to beleeve any ſtory, beſides that which is deliuered us from the Scriptures, and the conſent of Gods Church; Let the diſcreet Reader judge of it.* But this will ſeeme too generall; Let us therefore heare his owne opinion of it. *Touching the credit of theſe matters* (ſaith hee) *I ſee no cauſe, but a Chriſtian man aſſuring himſelfe that there is both Hell and Heaven, may without vanitie upon ſufficient information, bee perſwaded, that it might pleaſe God at ſome time, for conſiderations to his infinite wiſedome knowne, to reveale by miracles the viſions of joyes and paines eternall; But that altogether in ſuch a ſort, and that ſo ordinarily, and to ſuch perſons, and by ſuch meanes as the*

common

a Hæc vicecomitis hiſtoria ſi aliquâ in parte creditu difficilis videtur; adeat ſtudioſus veritatis Dionyſium Carthuſianum, qui opere de quatuor Noviſſimis & de judicio animæ, de alijs qui ex hoc purgatorio reverſi ſunt, ſimiles hiſtorias refert, & rem fuſe ſecutus argumentis, & difficultatibus reſpondit, Ac ille ac alij authores plura & multa purgatorij cruciamenta tradunt. Quod & Virgilius canit. *Philip. O Sull. hiſt. cath. Hiber. cap. 3. pag. 31.*

b *Edm. Campian Ieſuit hiſtor. of Ireland. lib. 1. cap. 25.*

common fame goeth, and some Records thereof doe utter; I neyther beleeve, nor wish to be regarded. He proceedeth. *It appeareth by Trevisa in his addition to Polychronicon, that a superstitious opinion was then conceived of this purgatory, which he disproveth. And a man of indifferent judgement may soone suspect, that in the drift & strength of imagination; a Contemplative person would happily suppose the sight of many strange things which he never saw.* Hitherto *Campian*, part of which discourse, I had before occasion to use. But where here he saith, *We are not bound to beleeve any history; except what is contayned in the Scriptures,* or strengthened *with the consent of Gods Church:* or delivered unto us upon *sufficient information*: which agreeth with that of *Aquinas; Nititur fides nostra Revelationi Apostolis & Prophetis facta, qui Canonicos libros scripserunt, non autem revelationibus (si qua fuerunt) aliis doctoribus facta.* * And so farre is this from the two first kinds, that it fayleth of the latter; for what *is Recorded of it,* neyther *he himselfe beleeveth,* nor would he approve of his *Iudgement*, that would; considering the foolery of *imagination*, and the weake ground of an *Argument* concluding an *act*, from the *possibilitie* of it. Now what reason *Campian* had, so to esteeme of these kinde of pilgrimages, and for us to thinke no lesse of *this* of our *Viscount*, may be seene by a more particular survey of the severall circumstances thereof.

* *Aquin. part. 2. q. 1. art. 8. ad secundum.*

And first see the *ground* of it. This is layd for a position, c *That it is not lawfull for any man to enter into that Cave, but for to expiate his sinnes.* And would you know what it was that moved our *Adventurer* to this pilgrimage? not *Religion* so much as *Curiositie*: Among other rules given by *Salmeron* the *Iesuit* for *judging* of *Revelations* or *visions*; this is one. z *Videndum an revelatio contineat aliquid inutile aut curiosum, quia ex his facile discerni possit.* But for our *Viscount*, *I earnestly desired* (saith he) *to know in what estate the Soule of the King was* (the *King* of *Aragon* his Master) *And if it were in Purgato-*

Except. 1.

c Nefas est quempiam antrum introire, nisi ad expianda peccata. *Ph. O Sull. hist. cath. Hib. tom. 1. libr. 2. cap 2 pag. 17.*

z *Salmer. Iesuit comment. 1. Ioh. 3. disp. 24.*

ry, what paines it there ſuffered. Which if it be not to pry into Gods ſecrets, *and to be wiſe above that which is written, I know not what is*: Neyther ſo onely but contrary to the Law of God e *doth hee conſult and conferre with him being dead, it being one of thoſe things that are abhomination to the Lord.* So *Maldonat* the *Ieſuit* on *Luk.* 16. 29. *Vult Chriſtus vivos Scripturarum teſtimonijs eſſe contentos; nec à mortuis quid in alterâ geratur vitâ audire velle* (at Iſay 8. 19.) *Numquid inquit non populus à Deo ſuo requiret viſionem pro vivis à mortuis? ad legem potius & teſtimonium.* Yet notwithſtanding, with what applauſe is this *Adventurer* received by the *holy Fathers*, both in *Purgatory* and in *Paradiſe*, It is confeſſed, that it is alſo ſaid that hee went thither for *to expiate his ſinnes*, yet doth not that excuſe this ſinne, neyther doe we finde this eſteemed to be a fault that required *expiation.* Beſides out of the whole diſcourſe, it is apparant that the other was rather the *moving* and *principall cauſe*; For *Newes being brought unto him of his Kings death, I was* (ſaith he) *with that Relation much perplexed, and did earneſtly deſire to know in what ſtate the Kings Soule was; or if it were in purgatory, what paines it there ſuffered; whereupon I called to minde what I did heare reported of Saint Patrickes purgatory, and reſolved to viſit it, that I might aſwell know ſome certaintie of the King, as to obtaine from God pardon for my ſinnes.*

e *Deut.* 8. 9. 10. 11. 12.

Except. 2.

But we paſſe this and follow him into the *Cave*, where we will not ſtand on that groundleſſe relation, *That the place he ſtood upon, ſeemed ſo infirme as if it were not able to beare him:* This being but *a fiction*, or at the beſt but an *idle fancie*, as ſhall after appeare, when we ſhall ſee the foundations ſearched to the very bottome, but let us ſee him going forward, and paſſing into *A very large Hall, not having one continued wall, but being Arched and ſtanding on Pillars, in which after I had walked* (ſaith he) *I ſate downe admiring the ſtructure, Elegancie, and beautie of that ſtrange worke, which in my judgement ſur-*

paſſed

passed all humane skill. By which *discription* I should have taken this *place* to have beene the *Pallace of the Sunne* set out by the *Poet*, [n] had it not beene that it is heere added, *that it had no more light than is our winter twilight*, where [o] *a man would wonder how these Romish builders with untempered mortar found light enough in that darke place to build as they have done.* And indeed this maketh the wonder farre greater, by no light, or as good as none, *our winter twilight*, when the neerest objects are not discernable by us, yet to *judge* of *colour, beautie and proportion* so distinctly, as he saith he did, by which *light he saw twelve Men come towards him clad in white, and all this at a great distance, the Hall being exceeding large, and hee sitting downe at one part thereof.*

n *Ovid. Metam. lib. 2.*

o *Vid. Cant. relat. of the cons. with Fisher. p. 303.*

But it may be thought that when he sate, he did but in his *minde contemplate* what in his *going up and downe* before he had observed. Not so, for in the same passage described by the *Knight*, the words are these, [p] *That having entred the Hall and sitting downe, hee turned his eyes carefully up and downe admiring the beautie and structure of the place.* Yet may it not be that all this was seene in an *extasie*, and so the credit of the *Reporter* salved? we have the very same moved in *Henry* of *Saltry* our first *Author* in the history of *Owen* the *Knight*, [q] *There are* (saith he) *who say that the Knight being entred the Hall, was rapt into an extasie, and that in the spirit he saw all these things.* Some said so who were willing to beleeve the story, and loath to bee diverted by the grosse incongruitie of the circumstances. But this is resolved by the *Knight*, who can best tell. *The Knight confidently affirmed that it was not so, but that hee did see all things with his corporall eyes, and really felt what he did suffer*; So have we it also in *Matthew Paris*: where the *Knight* is brought in telling his owne tale. [r] To which agreeth that of *Dionysius Carthusianus* discoursing of many *Visions*, and descending

p Ingressus eā & intus sedens, oculos studiose huc illucē [illegible] vertit, ad illius p[illegible] tudinē & [illegible]cturam. *Paris. hist. Angl. in Stephano.*

q Sunt qui dicunt quod Aulam ingressus in extasin fuerat raptus, & hæc omnia in spiritu viderat quod nequaquam contigisse, Miles certissimè affirmat, sed corporeis oculis se omnia vidisse & corporaliter pertulisse constantissimè testatur. *Henry Saltry de purgatorio sancti Patricij.*

r *Matth. Paris. hist. Angl. in Stephano. pag. 88.*

cending of this *Knight*, [f] *that howsoever we may thinke of those other visions*, whether they were imaginarie or not; *Yet this vision of the Knight cannot be said to be imaginary, but was outwardly objected to his sences, he being fully awake, and that as the things were sayd to bee seene, so were they really in themselves.* This evasion then is fully disclaymed, and how all can *stand together* on those *grounds*, let them see that can.

[f] Quicquid de visionibus præmemoratis dicatur: visio ista dici non potest imaginaria extitisse, sed exterior & in plena vigilia, sicque taliter visa, realiter ita se habuerunt, ut videbantur. *Dionysius Carth. de quatuor Noviss. in Colloq. de Indic. Animæ cap. 25. pag. 438.*

Except. 3. To which thirdly, adde our *Viscounts* first meeting with those *twelve Men*, who in the *Hall* thus accost him, *Let our great and good God be ever praised, to whose Command all things are subject, who hath given thee an incredible and unheard off resolution, that thou shouldest adventure hither for the purging of thy sinnes.* How this his *Resolution* of *going thither* could bee eyther *unheard off* or *incredible*, seemeth to me *incredible*, if we must beleeve that story of the *Knights* descending thither, which also many others are said to have more than resolved, even done, both before and after, this I see, that if that be *True*, this must bee *False*, and so not deserving so high and solemne an attestation of the *blessed Name of God*, which must not bee *taken in vaine*, must leese for countenancing of a *lye* also.

Except. 4. Fourthly, wheras our *Viscount* proceeding in his journey *under ground*, saith *that hee came to the Sun-rising*, and in severall passages discourseth much of *seeing farre and neere*, it may seeme as difficult as his before seeing so perfectly without light; for it may well bee doubted how the *Sunne* and day *light* should appeare so freely in *subterraneall Venues*, especially in that Kingdome described not onely by *darkenesse*, but *utter darkenesse*, [e] and *blackenesse of darkenesse*.

[e] *Matth. 8. 12. Iude vers. 13.*

Except. 5. Like unto this is his *looking over large fields so spacious*, that his *eyesight could not reach their bounds*, and they also

all

all on Fire and flaming, affording ſtrange *obiects of torments*, and of theſe not a few; if through a *flaming medium* our ſight could paſſe to ſuch a great diſtance: Yet how can this agree with the *Fire of Hell* and *Purgatorie*, not by any eſteemed to agree in *light* with our *Elementary*? We have heard it deſcribed to be *blacke* and *ſulphureous* rather, and no leſſe is before ſaid by our *Viſcount*, deſcribing the *Pit of paine*.

Into this *Pit of paine* the *Viſcount* is *caſt*, being *by the wicked Spirits told that it was Hell*, yet being drawne thence to another place of *torments*, hee is otherwiſe informed by others of that *Crew* in this manner, *O man what doeſt thou? our Companions told thee that that Pit was Hell, withall caſting thee into it: Thus we uſe to ſay to deceive men: But we will indeed caſt thee into Hell*: adviſing him rather to *returne*. That *they ſhould oft uſe that fraud to deceive men*, with the feare of *Hell*; We are yet to underſtand; But this is added to make us beleeve the *like pilgrimages* to be a thing often attempted, for to ſuch onely can it bee applyed: which yet croſſeth what was before ſaid by thoſe *twelve Fathers*. Yet to what end ſhould this fraud be uſed? Why ſhould thoſe *Murtherers* be now ſo *tender-hearted*, as to diſſwade his going into *Hell body and Soule*? Certainely, *a thing incredible and unheard off*. Was it that they did foreſee hee ſhould be thence delivered, as he was ſaid to be from all the former places of *Torments*? and no leſſe is reported of him. But hitherto we thought that the *paines* of *hell* were *Eternall*, and not at any time to be releaſed; of which thoſe *ſpirits* could not bee ignorant. *Abraham* himſelfe knew not otherwiſe, when he ſaid, [d] *That none can paſſe from thence to us*. Neyther is it any wonder it ſhould bee then unknowne, which came in long after, and then not onely taught, but defended by *Salmeron* the *Ieſuit* out of *Damaſcen*, relating that fact of *Gregories freeing of Trajan the Heathen Emperor out of Hell*, [e] *Gregorius validas preces ad Dominum habuit, ut Trajani peccata remitterentur*,

Except. 6.

d *Luk.* 16. 25. 26.

e *Salmeron Ieſuit Comment. in* 1. *Cor.* 15. *diſp.* 27.

rentur, mox vox divinitus allata, audita est, preces tuas audivi, & veniam Trajano do. To which the *Iesuit* out of *Thomas* and others addeth the Circumstances: *Animam Trajani revocatam fuisse ad vitam, & ad pœnitentiam ductam, baptismi sacramento peccatorum remissionem & gratiam, deinde vitam æternam esse consequutam.* This was then thought to be but a *singular fact*, and no more to be expected; To which purpose it is in *Damascen* cited by the *Iesuit*; addeth as spoken by God to *Gregry*: *Tu vero deinceps pro impio hostiam ne mihi offeras*: Yet will not this content them, but the *Iesuit* undertaketh to shew many others the like examples: *Ostendam illud contigisse multis Paganis & idolatris qui dum in inferno torquerentur, legimus tamen per Apostolos sive apostolicos viros ad fidei corroborationem miraculo fuisse ad vitam excitatos, in qua ad fidem conversi conservati fuerunt.* Certainely, if wee can beleeve that, wee may easier credit this of our *Viscount* and others before him who tryed it, being tormented there & thence again delivered: for our *translator* concludeth the description of *Purgatory* with this *Viscounts* discourfing with his *King*, puting a *Quere, whether what followeth were not Hell?* If not, we know not what it is, unlesse they will yet finde more places of torments in those quarters than they have yet assigned, wherein they may proceede infinitely. This place heere described for *Hell*, we have also in *Bede*, with the same circumstances; where *not* by any *evill spirits*, the *Soule* in that vision is thus informed, y *Porrò puteus ille flammivomus & putidus, quem vidisti, ipsum est os Gehennæ, in quo quicunq; semel inciderit, nunquam inde liberabitur in avum.* If this be true, what shall wee thinke of the *Viscounts* saying that he was freed from it? That must be false: Or if what the Soule is here told, bee not true, being so credibly informed, as by the circumstances is supposed, I know not what credit can be given to any relation of that kinde; Notwithstanding this matter is coloured with the difficultie of his avoyding these last torments more than the former.

y *Venerab. Beda. histor. Eccles. Angl. lib. 5. cap. 13.*

former. *Being left there and having forgotten that divine Name, wherefore* (saith hee) *I gave my selfe lost; But by the helpe of the Deitie I recalled my selfe, and cryed, Jesus, &c.* Which forgetfulnesse the *Knight* also was overtaken withall g in his *Pilgrimage*, so that it seemeth to be *a matter of course*. But here wee crave the same liberty which *Bellarmine* taketh to himselfe in that case of h *Trajan*, *Cum solint Damasceni authoritate nitantur, authores citati, qui historiam hanc defenderunt, magis ego propendeo in sententiam Melchioris Cani, qui simpliciter improbat hanc historiam ut confictam, & Dominici à Soto, qui dicit hanc historiam sibi creditu esse durissimam.* We have scarce so good authority for this, as *Damascen* was, and if we had, you see how light it would be made with your *Cardinall*, neyther will *we* receive it, wanting so much as it doth of its just weight.

g *Matth. Paris. hist. Ang. in Stephano pag. 86.*

h *Bellar. libr. 2. de pmg. cap. 8. paulo post initium.*

Besides how many *Secrets* hath this *discoverer* at *once* layd open unto us? For first, in searching for *Saint Patrickes purgatory*, wee have by chance met with that *generall purgatory of Soules*, which hath troubled some where to place it, *a purgatory of Soules*: I say it hath beene esteemed, but behold now *men alive* have way to be there purged, which is a further addition to that *new doctrine*. Excep. 7.

Here also have wee secondly found that which none hitherto could tell, what became thereof, *That earthly Paradise whence our first Parents were cast. This is it, say those two Archbishops*, so that learned men neede no further trouble themselves in enquiring after it. *Into this Paradise a bridge* leadeth *long* and *narrow*, that is, i *two mile long and one palme broad*, for so doe wee supply it elsewhere. Will you see the description of the place? *Greene fields, pleasant Gardens, delightfull fruit, fine Arbors.* And what not? *The soyle it selfe so large, that the bounds thereof could not be seene.* Which if his eye could not reach, I wonder not at it; but doe rather admire how hee could see this or any of these, if that be true which

i *Dionys. Carth. de judicio animæ, art. 21.*

he addeth that *The soyle was brighter than the Sunne it selfe*: He had no more neede of *Owle-eyes* in observing that *darke Hall*, than of *Eagles-eyes* here: Neyther will they serve in *a light more glorious than the Sunne*. And among other reasons this is one inducing *Suarez* the *Iesuit* not to relish it: *Ipsa descriptio loci amœni, in qua dicitur nullam esse obscuritatem, sed lucem maximam, & quæ superat lucem Solis, nimiam videtur præ se ferre absurditatem.* * For, *so great is that exceeding great light of that flourishing feild, that in comparison thereof, what light doth here appeare, seemeth very little and most dimme*, as wee have it in *venerable Bede*. * Yet so quick-sighted is hee notwithstanding all this, that *further than two thousand paces off*, he could discerne the *Gate of Paradise: and within two thousand paces* he might *see it open, and thence a most fragrant odour to issue*; But why thence rather than elsewhere? all places there being full of all *varieties of sweet sents*; But his *eye* it seemeth did *judge* also of these *odours*, which hee *saw proceeded* out of the *Gate of the Citie*, where also we are to omit the *stately buildings in Paradise*, since the *casting out of our first Parents*: With *the inhabitants* thereof; *Popes, Cardinals, Archbishops, all like Religious men, according to the places and dignities each possessed being alive.* See also if this bee not a *New peece of doctrine*, that the *Honours* wee enjoy on earth goe along with us after; if we shall bee worthy to enter this *Paradise*: Hence it was that those *two Archbishops* are still knowne by that their *dignitie*: Hence also it may be that by * *Bellarmine*, the place is called *carcer quidam Senatorius atq; Honoratus*, by these *holy fathers* or *Senators* with innumerable others is our *Pilgrim* met, they comming out of the Gate of the *Citie with Crosses, and burning Tapers in their hands*, as if the *Ceremonies* of the *Church Militant*, to say no more of these, were to bee observed there: and as if *the light of burning Tapers* were eyther *usefull*, or to bee *discerned*; and that *two thousand paces off*, especially in a place *whose glory surpassed the Sun-*

* Suar. Tes. tom. 4. in Thom. disp. 46. §. 4. nu. 6. & 8. §. 1. nu. 12. 13.

* Sicut etiam lux illa campi florentis eximia in comparatione ejus quę nunc apparuit lucis tenuissima, prorsus videbatur & parva. Vener. Bede hist. Eccles. Ang. lib. 3. cap. 13.

* Bellar. lib. 2. de purg. cap. 7. §. quartum ad primum.

If it be enquired how all theſe doe ſpend their *Time?* we are told, that it is *taken* up in *walking* together, two or three or more, as they pleaſe, *talking*, *dancing*, *ſinging*, *and prayſing God:* And which would hardly be credited, *if he himſelfe had not taſted it*, theſe happy Companies are daily fed with *Manna from Heaven, being a meate which the Lord hath prepared for his Elect, ſweeter than any Nectar or Ambroſia,* (ſay theſe *Archbiſhops*) *ſavouring* of that *heatheniſh Fable of the Gods, feeding on the like.* Certainely no Chriſtian can bee of ſo groſſe an imagination, that underſtandeth any thing of the ſtate of men after death, as to conceive any ſuch thing: For *the Elect*, as they *marry not, nor are given in marriage after this life,* but in that reſpect are like *the Angels of God,* ° ſo alſo in this *of not eating* or *drinking.* We have hitherto ſuppoſed *Mahomets Paradiſe* more than ridiculous, where is ſayd to be plenty *of Meate and drinke, walking, dancing, and all worldly delights:* But it may be *this is the Place.* Thus have wee ſeene theſe ſtrange places, of which *Suarez* the * *Ieſuit: Diſtinguunt nonnulli loca purgatoria, unum* (*aium*) *eſſe inferno ſimilem excepta æternitate ſupplicij, in quo ſunt qui diu in peccatis vivebant; alium ab illo diſjunctum, in quo ſolum dolore abſentiæ a patria cœleſti animæ purgatur, quæ imperfectè vixerunt: quæ ſententia fundatur ſolum in quadam viſione, quam refert Beda: quamvis non dicam fuiſſe confictam, aut mendacem, nihilominus aliqua proferam, propter quæ mihi ſuſpecta videtur, ut dare fidem illi viſioni non poſſim, ut ſonat.* For that the Reports of this *Terreſtriall Paradiſe* are vaine, fictitious, and meerely phantaſticall, ſhall be after more fully delivered.

° *Matth.* 22. 30.

* *Suarez Ieſuit. tom.* 4. *in Thom. diſp.* 46. §. 1. *num.* 8. 1213.

Yet here *by* theſe *two learned Archbiſhops* wee are taught *Three points of Faith*, which *all the Scriptures* could not afford us. Except. 2.

1. Firſt, *that Chriſt our Saviour appointed the Sacrament of Pennance, thereby to ſatisfie in this life for our*

q Sunt etiam inter Catholicos, qui putant nullũ esse præceptum divinũ de confessione, ut omnes decretorum interpretes, & inter Scholasticos Scotus. *Maldonat. Iesuit. in sum. q. 18. art. 4.*

r Legat qui vult Græcorũ patrum Commentarios, & nullam ut opinor aut rarissimam Purgatorij mentionem inveniet: Sed neq; Latini simul omnes hujus rei veritatem concepe-runt, neq; tam necessaria fuit Primitivę ecclesiæ purgatorij fides atq; nunc est; ex qua pendet omnis indulgentiarum estimatio: hic enim si nullum fuerit purgatorium, nihil indigebimus: con-

sinnes, which if it be so well grounded, q *Why should any Catholike thinke that there is no divine precept for it, with whom agree all the* Interpreters *of the* Decrees, *and* Scotus *among the Schoolemen*, saith *Maldonat the Iesuite.*

2. But in case this *Sacrament* reach not unto all, then there remaineth a *Purgatory* after death, appointed also by Christ, saith these Fathers: But where doe we finde it so appointed by Christ? and if it were, how commeth it to passe, *That* r *in the Commentaries of the Greek Fathers we finde little or no mention of it; for ought I know, neither yet have all the Latines conceived the truth of it, the beleeving of it not being so necessary for the Primitive Church, as now it is,* (saith *Fisher* Bishop of *Rochester*) *the esteeme of Indulgences wholly depending on Purgatory: for there were no use of Indulgences, if there were no use of Purgatory.* (He proceedeth) *Considering therefore how that Purgatory was for a while unknowne, and that some by degrees received it, partly by Revelations, and partly by Scripture, and that it was so lately known, and received by the whole Church,* &c. But by his leave, not by the whole *Church*, for neither the *Greeke*, nor all the *Latines* beleeve it, as was before confessed; and what ground in that kind it hath gotten, was but of late dayes, it neither being necessary, nor known to the *Primitive Fathers*, and yet with what confidence doe these learned Archbishops affirme that Christ himselfe appointed it?

3. But they proceed: *We in Purgatory are either altogether freed, or much eased by the Prayers of men living:* yet how that should be, we know not; s *For to this very day was it never determined by the Church, how our Prayers could profit the dead*; as *Cassander* confesseth. But

remplantes igitur aliquandiu purgatorium incognitum fuisse; deinde quibusdam pedetentim partim ex revelationibus cognitum, & receptum Ecclesię universæ. *Epis. Rossens. art. 18. contra Lutherum.* s usque in hodiernum diem nunquam in Ecclesia statutum fuit, quomodo nostræ preces defunctorum animis prodesse possint. *Cassand. de consult. in art. de Missa.*

as

as Purgatory brought in theſe Prayers, ſo doe theſe Prayers uphold Purgatory. The great profit whereof makeing it ſo neceſſary for theſe laſt times, which the ſimplicity of theſe former ages could not dive into. But now theſe three points are fully confirmed for true by theſe Archbiſhops.

And now is our Pilgrim returned into the *dark Hall*, whereinto he firſt entred: a iourney, if we conſider it, no leſſe wonderfull, than the reſt: *in twenty and foure houres all on foot* traverſing more ground, than can be wellſ imagined, going over many large fields, the bounds o moſt whereof could not by the eye of man be diſcerned, and paſſing to *The extreameſt part of the world*. It is ſaid indeed that thoſe *malignant ſpirits* did further him in his ſpeed, and *needs muſt he then goe*: but if it be ſo in his *going forward*, what ſhall be ſaid for his *comming backe*? for then none of them could ſo much as looke on him, but *fled at the ſight of him*. So that his owne footmanſhip muſt performe it, where alſo notwithſtanding his ſwift going forward, and the generall Torments he ſuffered and ſaw; putting him beſides himſelfe: yet is he ſo skilfull in the way, that through all theſe darke and unknowne paſſages, he came backe foot by foot, *the ſame way that he went*. Except. 9.

Neither is his *eye-ſight* any thing dazled, or impaired by the *tranſcendent light in Paradiſe, ſurpaſſing the glory of the Sunne*. But entring into that *ſpacious* and *dark hall*, of which before, he could by the *Twilight* diſcerne thoſe *men*, whom hee had formerly met there, *diſtinguiſhing their number, Twelve*, and their *Actions, ſigning him with the ſigne of the Croſſe*. Here alſo he met and knew his Companion the *Engliſh Knight* that went in with him, who it ſeemeth, went no further than that *Hall*, being ſo tired out with labour and Torments, that he could not returne without the *Viſcounts* helpe; where what Torments he endured more than the other, we heare not: And if he were tormented, he had the ſame remedy propound- Except. 10.

ed to him that was to the *Viſcount*, the pronouncing of the bleſſed Name of IESUS, by which he might be delivered: of which it is ſuppoſed he did make uſe, otherwiſe he could not be freed; and if he did, how came he to be ſo extraordinarily oppreſſed? or rather whence was it that he did not utterly periſh in not going forward? that being the onely thing thoſe ſpirits are ſaid to labour, to ſtop men in their journey by faire or foule meanes, thereby to deſtroy them bodie and ſoule; as in the former paſſages hath been at large deſcribed.

Except. 11. But why *daily* we thus with this *Counterfeit*? whom it is now time to *unmask*: and we ſhall fully diſcover the fraud by obſerving the circumſtances of the *time*, and *perſons*, *when*, and with *whom*; which here for the better colouring of the matter are very punctually deſcribed.

His owne relation is in ſubſtance this: y *When* Charles *the French King was dead, this Viſcount went to* Iohn *King of Aragon his Soveraigne, by whom he was imployed with Command of three Gallyes for the aſſiſting of Pope* Clement, *and after the death of* Clement, *he ſerved his Succeſſor* Benedict the thirteenth, *during which time his king dying, he with* Benedicts *benediction left Avignion*, going on in his pilgrimage to *S. Patrickes Purgatory*: when? Anno 1328. in what moneth? *September*, what day of that month? *on the feaſt of the bleſſed Virgin*: about what time of the day? *About the evening*: Can any thing be more punctuall? but behold further circumſtances yet? *From Paris he goeth with the French Kings letters to his Sonne in Law* Richard *King of England: by* Richard *he is ſent into Ireland with other letters to the then Deputy, the Earle of March*, Richards *brothers Sonne*; *and from him he goeth to the Lord Primate, and then into this Purgatory*. What can be more preciſe? We have the *yeare, month, day*, & almoſt the very *houre*. The *Places* and *Perſons*, we know: who could thinke the man meant before ſo many witneſſes to play his *Legerdemaine tricks*; like

Iuglers

Iuglers, who truſſe up their *ſleeves* before they begin their *feates*, and all this but to avoid *ſuſpition:* now ſee him in his colours.

Know therefore firſt, that in the year *one thouſand three hundred twenty and eight*, the time of this ſuppoſed pilgrimage, *Benedict the thirteenth* was not Pope, neither of a long time after. But *Iohn* the 21. accounted alſo the 22. whom ſucceeded *Benedict the tenth*, [a] (or the *twelfth* as he is alſo eſteemed) after him *Clement the ſixt*, *Innocent the ſixt*, *Vrban the fift*, *Gregory the eleventh*, *and Vrban the ſixt*, with whom ſtood in *Competition*, as Anti-pope, *Clement the ſeventh*, in the yeare 1389. whom followed in that *Schiſme* this *Benedict the* 11. or the 13. in the yeare 1394. which two laſt are they who are here mentioned, of which the laſt, that is to ſay, *Benedict the thirteenth* was before called *Petrus de Luna*, and an *Aragonoes*, a motive for the King of *Aragon* to be an aſſiſtant unto him, [b] *whoſe ſubjects for the moſt part obeyed Benedict*, ſaith *Plaitina*; ſo that as this pilgrimage was to be in the yeare 1328. and in *Benedict the thirteenth* his time, Succeſſor to *Clement:* it is apparant that by that computation, it ſhould have been before *Clement ſixty and one yeares:* and before *Benedict ſixty ſix yeares:* An error ſo groſſe that it had need to have gone with our *Viſcount* to that *Purgatory* to be purged with him. But this is not all.

1.

a *Onuphrij pon. Rom. Chron. pag.* 45. 46. 47.

b Cujus populi magna ex parte Benedicto obtemperabant. *Platina de vita Pont. Iob.* 13. *pag.* 271.

For ſecondly, after the deceaſe of *Charles the fourth King of France, there ſucceeded in the yeare* 1328. *Phillip of Valois*, to whom in *England Edward the third was Contemporary*, this *Edward* began his Reigne *anno* 1326. two yeares before, and dyed in the *fifty firſt* yeare of his Reigne. To him ſucceeded *Richard the ſecond* here ſpoken off: And in a Parliament held *anno* 1385. which was the *ninth* yeare of *Richards* Reigne, [c] was *Roger Mortimer* Earle of March proclaimed Heire apparant to the Crowne: Shortly after which, this *Roger* ſailed into *Ireland* where he was *Deputy:* at which time this pilgrimage

2.

c *Iohn Stow Chron. Angl. Richard 2. Anno* 1385. *pag.* 347.

grimage was ſaid to be: for *from the French King he brought letters to Richard, and from Richard to the Earle of March then Deputy*: But deducting *two yeares* from the *fifty and one yeares* of *Edward the third*, the remaine is *fortie nine*, to which adde *nine yeares* of *Richards* Reigne, at which time the Earle of *March* was *Deputy*; it maketh up *fifty and eight* yeares, ſo that by this computation this Pilgrimage muſt have beene 58. *yeares* before this yeare of *Richard*, and as many before the *Earle of March*; for ſo long is there between the yeare 1328. & 1386. The time of his being *Deputy*, and how theſe things will hang together, I ſee not.

Neither can this be ſuppoſed to be ſuch a *miſtake*, as that the *figures* might be miſ-printed 1328. for 1386. for in the Margent of that *Legend* the figures are 1328. but in the body of the Diſcourſe it is thus at large; [d] *I did ſet forward in the yeare after the birth of our Lord, One thouſand three hundred twenty and eight.* And the ſame Author in another booke ſet out ſince relating the ſame ſtory, hath it in the ſame words at large, [e] *In the yeare one thouſand three hundred twenty and eight*, not in figures.

But it is yet more inconſiſtent. For *Richard* King of England, is ſaid to be Sonne in Law to the then *French King*, unto whom Letters recommendatory are brought by the *Viſcount* from his Father in Law. True it is that *Richard* was affianced unto *Iſabell* daughter of *Charles the ſixt of France*, but that was ſo farre from being in the yeare *One thouſand three hundred twentie and eight*, that is was in *the year one thouſand three hundred ninty ſix* that is *ſixty and eight* years after. Neither could it be when the Earle of *March* was Deputie of *Ireland*, which was about the yeare *One thouſand three hundred eightie and five, nine* or *ten* yeares before: ſo that either *Richard* was not Son in Law to the *French King*, or the Earle of *March* was not *Deputy*, when the *Viſcount* came into *Ireland*. Neither is it leſſe abſurd which is added, *That the*

d Proficiſcor anno poſt ortũ Domini, vigeſimo octavo ſupra milleſſimũ trecenteſſimũ. *Philip. O Sull. hiſt. cath. Hiber. tom. 1. lib. 2. cap. 2. pag. 19.*

e Anno Domini milleſſimo trecenteſſimo octavo. *Philip. O Sull. patr. deſcad. lib. 9. cap. 9 pag. 117*

the Earle of March, the Deputy having received the King and Queene of Englands letters, did honourably receive him. For what Letters could the *Queen* write? ſhee was but *ſeven years old*, when he was (as I ſaid) affianced to *Richard:* and not full *twelve*, when by the Lord *Henry Piercy* ſhe was brought backe into France after *Richards* death. Neither could ſhe write to the *Earle of March* being Deputy of *Ireland*, unleſſe we ſhould ſuppoſe her to have written *three or foure yeares* before ſhe was borne.

And as *fooliſhly* is the *Earle of March* made to be *Richards brothers Sonne*, *Richard* having no *Brother*, he being the ſole ſurviving Sonne of *Edward the black Prince:* And *Roger Mortimer* being the great grandchild of *Edward the Third* deſcended from *Philip* daughter of *Lionell*, third ſonne of *Edward the Third*, which *Lionell* was brother to that *Edward the black Prince*, and *Uncle to Richard.*

So that conſidering this Maſſe of abſurdities from firſt to laſt, any one I ſuppoſe may well gueſſe how falſe this *Legend* is: and this Impoſture may give juſt cauſe to ſuſpect this and all others of the like Fables. But I much wonder that the tranſlator *O Sullevan*, whoſe faculty was ſingular that way, did not helpe out the matter better than he hath done: but either he ſaw it not, or if he did, he thought it dangerous to ſtirre in it, and to raiſe up any doubts, ſuppoſing it might as well paſſe after, as hitherto it had without diſcovery; thinking it may be that none would ſo farre queſtion it.

Neither could *O Sullevan* be ſo ſimple, as to conceive ſuch a childiſh dreame could paſſe without ſome obſervation: therefore to prevent it, he laboureth to caſt a miſt before his Readers eyes. *If this Hiſtory*, ſaith he, *be in any thing*, which we have ſhewed in many things, if not in all, *hard to be beleeved*; what then? *Let him that deſireth to be ſatisfied reade* Dionyſius Carthuſianus, *who reporteth like Hiſtories of others who returned from this*

Purgatory. But what are like Hiſtories to this? what if they be as falſe as this? But *Dionyſius*, ſaith he, *doth proſecute the matter at large, anſwering all Arguments and doubts that can be made againſt it.* This indeed is to ſome purpoſe if ſo it prove: but I rather ſuſpect this to be *O Sullevans* cunning to direct the Reader, and take him off from prying too neare into that of the Viſcount, yet leaſt we may ſeeme to prejudicate him; let us heare what *Dionyſius* doth ſay to this purpoſe.

First (ſaith he) *Dionyſius confirmeth this by the like Relations.* He indeed among other Hiſtories, proving that *Soules departed are purged in ſuch flames*, giveth us one of *Tondall an Iriſh Knight*, who lived about *Henry of Saltry's dayes.* f *He* (*Baleus* ſpeaking of that *Henry*) *flouriſhed then when Tondall the Carthuſian in Ireland being revived returned to his owne from Purgatory reporting viſions*; calling him a *Carthuſian*, whom in others we reade a *Knight*: it may be as *Owen* the Knight putting himſelfe into the *Ciſtercian Order*, ſo he into the *Carthuſians*. Neither were they farre diſtant from each other; both *Owen* and *Tondall* being in K. *Stevens* dayes, this laſt being about the twelfth yeare of his Reigne, both which adminiſtred abundant matter for *Henry* to write.

The *Legend of Tondall* is this in effect: that his Soule was ſeparated from his bodie three dayes; like that which we before did reade of *Tymarchus*, whoſe Soule was ſent on the like errand two dayes and one night. In this differing from that of *Owen*, whoſe body alſo went along. This Soule of g *Tondall* is by an Angell conducted

f Claruit eo tempore quo Tondalus in Hibernia Carthuſianus à purgatorio ſuſcitatus ad ſuos redierat viſiones enarrans. *Iohan. Baleus de ſcript. Britt. Cent. 2. cap. 77. pag. 189.*

g Beſtia incredibilis magnitudinis cujus os videbatur poſſe capere novem millia hominum armatorum, intra quam erant multa millia virorum & mulierũ dira tormenta luentiũ. Porrò per lacũ erat pons longitudinis duarum milliariũ, & latitudinis palmæ unius, cui inſerta erat tabula clavis ferreis acutiſſimis plena. Stagnus amplus & tempeſtuoſus in quo erant terribiles beſtiæ mugientes, nec aliud poſtulantes quam animas devorare. Dixit Angelus, oportet te pontem iſtum tranſire, nec vacua ibis, ſed vaccam indomitam quam (dum in corpore eras) compatri tuo furata fuiſti, oportet tecum ducere, & illęſam mihi ultra pontem exhibere. Tunc anima ait, quomodo ego miſerrima potero tranſducere vaccam in tali periculo, ubi ſtare non poſſum omnino? Videns autem anima, quod oporteret eam ſic facere, cœpit reluctantem trahere vaccam, & cum ea ire per pontem. Et cum ſtaret anima, cadebat vacca, & cum ſtaret vacca cadebat anima, ſicq; vice verſa, modo ſtabant, modo cadebant, quouſque venerunt ad medium pontis, &c. *Dionyſ. Carth. de judic. animæ art. 21. pag. 418. & 419.*

into Purgatory, where it ſaw many ſtrange things, among the reſt, *a beaſt of incredible greatneſſe*, which may eaſily be believed; *whoſe mouth ſeemed capable of nine thouſand armed men*, juſt nine thouſand, *within whom were many thouſands of men and women grievouſly tormented*, this was a thing not obſerved by *Owen* the Knight, or that our *Viſcount* (for this Purgatory is beholding to theſe great Titles of *Viſcounts* and *Knights* for the upholding of the credit of it) but to goe on. This Soule of *Tondall* is brought to a place, *where over a lake there was a bridge two miles long, and but one palme broad, full of ſharpe iron nailes, under this bridge there was a large and tempeſtuous Lake, in which were terrible beaſts roaring, and deſiring nothing more than to devoure Soules.* Then the Angell that did conduct this ſoule, ſaid to it; *Thou muſt goe over that bridge, neither ſhalt thou goe empty, but muſt leade over an untamed cow which thou didſt ſteale from thy God-father*, for which good ſervice it may be he was knighted. *Then ſaid the Soule. How I can I, miſerable that I am, doe this in ſuch danger, and where I cannot ſtand?* how ridiculous? ſurely the Author forgetting he was diſcourſing of a ſoule, but *the Soule ſeeing that the thing muſt be done, began to draw and ſtruggle with the Cow, going therewith upon the bridge; for when the Soule ſtood, the Cow was downe, and when it was up, the Soule fell downe; ſo by turnes, ſometimes up and ſometimes downe, untill they came to the midſt of the bridge*, &c. whom we meane not to follow. Yet now we ſee the matter brought to a good paſſe, for *Cowes* alſo goe into *Purgatory* and *Paradiſe*.

And that this Fable may not want ſomething, wherein to liken it to that of the Viſcount, let it be enquired, whether *this Bridge* be not the ſame of which we before read, called *the Bridge of Calamity*, generally obſerved in pilgrimages of this kind, leading *from Purgatory over Hell, into Paradiſe*; or whether both of them be not the ſame with that which *Philippus Lonicerus* deſcribeth

scribeth in the *Turkish Purgatory*, and serving for the same use, [h] called *Sera cupliſſi*, or *the bridge of Justice, contex like an Arch or Vault, and made of sharpe iron, over which soules are compelled to passe: on the other side, whereof such as are given over to malice are cast headlong into the Eternall paines of Hell, where being consumed with Fire, they are againe renewed to new paines unto Eternity. But on the other part of the bridge, such as are not indurate in malice, doe fall into the fire of Purgatory, out of which according to the nature of their faults they are sooner or later delivered, and received into the joyes of Paradise.* So that *OSullevans* words are most true, that *Dionysius* doth report like Histories, like unto that of this Viscount. We have heard one. Another also you may there have of *Nicholas an English-Monke*, which seemeth to me to agree in all things with the vision of *Tondall*, saith *Carthusianus*. [i] This is the same which we reade in *Petrus de Natalibus*, and in the *Golden Legend*, in the life of *S. Patrick*, if he whom *Dionysius* calleth a *Monke* be the same with him whom *Iacobus de Voragine* stileth a *Nobleman*. *Carthusianus* hath there a *third Narration* (that there may be no want) *of a certaine Knight that went into S. Patricks Purgatory*: likely it is, he meaneth that *Owen*, whom we have so often mentioned out of *Henry of Saltry*, who also may be meant by *Dionysius*, when he saith, *This History is commonly read in the booke which is intituled of S.* [k] *Patricks Purgatory.*

If these be the Histories which *OSullevan* meaneth that *be like*, and doe confirme that *his* Legend: I shall easily confesse the *likenesse*, and infinite *such like* might he reckon up: but without any force, and to no purpose; all of them rather arguing the *Cunning*, if not the childishnesse of the inventors, and the blind *superstition* and *credulities* of the *beleevers*.

h Pontem quē sera cupliſſi, id est pontem justitiæ nomināt fornicis instar convexum, & è ferro accutissimo constructum transire coguntur. Ex altera parte pōtis istius qui toti in malitia fuerint submersi protinus in æternas inferni pœnas præcipitabuntur. Vbi igni consumpti, subinde ad novas in æternum duraturas renascētur. Ex altera vero parte ij qui in malitia non omnino fuere indurati in ignem Purgatorium decidēt, ex quo pro peccatorū conditione vel citius vel tardius liberati in paradisi gaudia susscipientur. *Phil. Lonicer. Turc. Chron. lib. 2. cap. 23.*

i Quæ videtur mihi per omnia visioni Tondali consonare. *Dionys. Carth. ibid. art. 23. pag. 427.* k Quę communiter legitur in libello, qui de purgatorio sancti Patricij intitulatur. *Dionys. ibid. art. 24.*

But

But *O Sullevan* addeth. *That Dionysius doth satisfie all doubts, and answereth all the Arguments that can be brought against it*; this would we gladly see. I doe passe by many objections there made, and will fixe onely on one of them.

Carthusianus setteth forth a discourse betweene the *Soule of Tondall* and the *two Archbishops*, who it seemeth are *ex officio* the common entertainers of the Purgatory pilgrims. [1] *We all* (say they) *are come to this rest, having passed thorow those places of punishment: whither also shall all those come whom in purgatory thou hast seene tormented? and that after they be purged, None of us knoweth how long he shall continue here: and howsoever we are without any spot of sinne, yet are we not worthy to ascend into that felicitie of the Saints which is above: Every day our Societie increaseth and decreaseth, some comming to us out of punishment, and some ascending from us into that celestiall Paradise.* If these Archbishops be the same who instructed our Viscount, they have made residence larger than ordinary in that place, almost 200. yeares: whereas *every day one or other still ascendeth from them*, which daily ascending from that Paradise is some *Modification* of that which in *Venerable Bede* we reade. [m] *That they were to continue there till the day of Iudgement*, which gave so great cause of offence that it had gone neare to question all. Of which [n] *Suarez* the Iesuite, *Those Revelations of* Bede *and* Carthusianus, *if they containe not some Metaphor, cannot winne credit with me*, (*saith he*) *for in that Vision in* Bede, *it is said, that Soules remaine in that place of pleasure untill the day of Iudgement, which is incredible, and contrary to the suffrages of the Church.* He layeth at both *Bede* and *Dionysius*, yet seemeth onely to fasten on the former, for in that of *Dionysius*, neither are *all Soules* there staid, nor so *long a time as untill the*

[1] Nos omnes per loca pœnarum ad requiẽ istam tranivimus ad quam etiam venient omnes quos in Purgatorij pœnis vidisti cum fuerint expurgati. Nullus nostrum novit quamdiu hic erit, & licet ab omni hic liberi simus culpa, ad supernã tamen sanctorum lætitiam nondum digni sumus ascendere, quotidie societas nostra crescit & decrescit, dum singulis diebus & è pœnis ad nos & à nobis ad cœlestem ascenditur paradisum. *Dionys. Carth. ibid. fol.* 436.

[m] *Ven. Bede in hist. Eccles. Ang. lib.* 5. *cap.* 13.

[n] Hæ revelationes Bedæ & Carthusiani, nisi metaphoram aliquam contineant mihi non faciunt fidem, quia illa visio apud Bedam dicit in illo loco anũero maneri usque ad diem judicij, quod incredibile est de omnibus affirmare, & contra Ecclesiæ suffragia. *Suarez Iesuit. tom.* 4. *in Thom. disp.* 46. *sect.* 4. *num.* 6. & 5. 1. *num.* 12. & 13.

day of Iudgement, but each day one or other passing thence into the celestiall paradise: yet it seemeth that this is no lesse disliked than the other. For *Dionysius* himselfe bringeth one thus disputing with him, o *It is here plainely affirmed that they ascend not from Purgatory to the celestiall Paradise, but by the terrestriall: The contrary whereof as you may best know, the Doctors doe commonly teach and many wayes they prove, that satisfaction being made in Purgatory, the Soules immediately fly into the Emperiall heaven; which also seemeth very reasonable, seeing there is no cause hindring from glory, but the guilt of sinne. Lastly, as before was shewed, this onely delay and keeping soules from Glory, which is cal'd the punishment of losse, doth in them exceed all the paines of this present life: If therefore Soules have not the beatificall fruition of God in this earthly Paradise, then are they in most grievous paine.* Hitherto that *Objection* which seemeth to me at once both to strike wholly at that *Paradise*, as a thing utterly unusefull, and tacitely also to overthrow *Purgatory* it selfe; for the use of Purgatory is, *that satisfaction may be made for the punishment of sinne, not for the guilt.* p The guilt being in this life remitted: therefore according to the former Conclusion, *if no cause hindreth Soules from glory, but the guilt of sinne*, that being before remitted, why should they be arrested in any Purgatory by the way? but this onely by the way. Wee rather expect an answer to that Objection made to *Dionysius*.

The question is discussed on both sides, q on the one part are brought the *Testimonies* of the *Schoolemen* and *Fathers*, confirmed also with *seaven Reasons*, proving *that Soules throughly purged in Purgatory, immediately ascend thence into Heaven*: On the contrary are alleadged *inducements*, r drawne from *Visions*, such as were those,

o Hic aperissimè dicitur quod à Purgatorio non ascenditur ad Paradisum cælestem nisi per terrestrē, cujus oppositū, sicut & tu certius nosti, dicunt Doctores communiter, & qui multipliciter probant quod satisfactione in purgatorio persolutâ, animæ mox volant in cœlum Empyræum. Quod & rationabile esse videtur, cū nulla sit causa dilationis à gloriâ quam culpæ reatus. Deniq; sicut præhabitū est. Sola dilatio quę & pœna damni dicitur, excedit in animabus seperatis omnem pœnam vitæ presentis. Si ergo animæ in Paradiso terrestri nondum Deo beatificè perfruuntur, ergo sunt ibidem in gravissima pœna. *Dionys. Carth. ibid. art.* 25.

p Satisfactio non offertur pro culpa, sed pro pœna. *Bellarm. lib. 4. de Pœnitent. cap.* 1.

q *Dionys. ibid. art.* 30. *p.* 458. 459. 460. 461. 462. 463.

r *Ibid. art.* 31. *p.* 463. *&c.*

of

of which before: But where is the determination of the question? Our *Author* professeth he dare not undertake to be a *stickeler* in it. His words are these, [s] *I will not contradict the Doctors because of these visions. Neyther for the Doctors dare I call so many visions and revelations of holy men phantasticall or false; while the Church determineth nothing of these things. For they that have written, and approved of them were religious and learned men.* Thus he, wherein hee seemeth to mee like him of whom *Canus* speaketh. [t] *There was a Priest* (saith he) *who was most certainely perswaded, that nothing could be false that was once Printed.* But is there no better to be found? None, For being prest with it, in the end of *thirtie Articles*, this is all that can be gotten from from him, and indeed it is sufficient, being that hee maketh a question of it, whether it can be answered. [u] *I leave* (saith he) *the determination of these things to others, rather referring them to the learned, if they can bee accorded, for as for me I dare neyther contradict so great Doctors, nor so many revelations: But these things would more safely be left to the determination of the Church.* So that now we are as far to seeke as at the first: And let any one judge, whether *O Sullevan* did not trifle with his *Reader*, when hee sent him to *this man* for a *Resolution.*

[s] Veruntamen nec Doctoribus cõtradico propter visiones, nec propter doctorum traditionem audeo, tot sanctorum hominũ visiones & revelationes appellare phantasticas aut mendosas, quamdiu Ecclesiæ super hoc nihil determinat, nam & qui eas scripserunt & approbaverunt, fuerunt religiosissimi & doctissimi viri. *Idem. ibid.*

[t] Vidit ætas nostra sacerdotem cui persuasissimum fuit nihil omnino falsum esse quod semel Typis fuisset excusum. *Canus loc. Theol. lib. 11. cap. 6. pag. 336.*

Neyther is this a new question; neyther is it of small moment, and by the *Ancients* this is esteemed a sufficient argument for the rejecting of this *fabulous Purgatory* altogether, of which *Vincentius Belluacensis* who lived Anno 1240. *contemporary* with *Matthew Paris*, both of them living in the next age to *Henry* of *Saltry*, *Vincentius* I say, sheweth this not to bee his owne private opinion alone, but of many others. His words are these.

[u] Horum determinationem alijs magis committo, & si concordari hæc queant peritis relinquo: quia nec tantis Doctoribus, nec tot revelationibus contradicere audeo; determinationi Ecclesiæ hæc tutius committuntur. *Dionys. Carth. ibid. art. 30. pag. 467.*

But

x *But this history is not by many received, chiefly because it is there said, that Soules which are freed from Purgatory doe not presently fly up into heaven, but remaine sometime in a terrestriall Paradise, as in an intermediate place of rest, and that after a certaine time they passe thence into those heavenly Pallaces; whereas on the contrary there is no middle place of Soules acknowledged betweene Purgatory and the Celestiall Paradise.* Thus hee, which quite overthroweth that fond dreame and foolish invention of that *Paradise* before, so much spoken off. Which words of *Vincentius* are cited by *Antoninus Archbishop of Florence*, treating of *Saint Patrickes Purgatory*, where we have this *Marginall observation*, y of *Petrus Maturus* the *Iesuit*. *The history of Saint Patrickes Purgatory is not received*, but yet the matter must be by *Antoninus* salved thus. x *But if it be said, as commonly as it is affirmed by some of those parts, that after some stay in that place of Purgatory, where they endure great paines and hurt from Devils, which yet is onely by Imagination, they doe after returne into the world and live as others, and by these paines of Purgatory doe satisfie the punishments due for their sinnes, there seemeth none inconvenience to follow.* Thus *Antoninus*; which how it doth reach *Vincentius*, I know not: he onely speaking *of soules separated from their bodyes, and freed from Purgatory*. To which this answer of *Antoninus* can no way serve: for to discourse of *Men yet alive going into S. Patricks Purgatory, and returning again*; is quite another thing from *Vincentius* his purpose: who by *overthrowing the resting in that earthly Paradise*, would conclude the falsehood of those relations of men going in *S. Patricks Purgatory*: For if *Vincentius* his opinion be true, then those

x Verum historia hæc à multis non recipitur propter illud maximè quod ibi dictũ est Animas à purgatorio liberatas nõ statim ad cælum evolare, sed in Paradiso terrestri tanquam in loco quietis intermedio tẽporaliter commanere. Cum è contra nullus credatur locus esse medius animarum inter purgatorium & cælestem paradisum. *Vincent. Bellouacen. Speculo Histor. tom. 4. lib. 20. cap. 24. p. 270.*

y Purgatorij sancti Patricij historia nõ recipitur. *Ant. Archiep. Floren. Chron. tit. 1. ca. 8. §. 2. de Patricio Anno Domini 500. pag. 202. part. 2. opera & studio Petri Maturi è societate Iesu.*

x Sed si dicatur (ut à quibusdam de illis partibus communiter asseritur) quod post mansionem in isto loco purgatorij per aliquod tempus breve in quo sustinent magnas pœnas & læsiones à Dæmonibus, tantum per imaginationem inde egressi in mundo vivant ut alij, & per illas pœnas purgatorij satisfaciant pœnis debitis pro peccatis nullum videtur sequi inconveniens. *Idem ibid.*

reporti

reports of *Owen the Knight*, this *Viſcount*, and others that ſpeake of that *Earthly Paradiſe*, and the uſe thereof, *for receiving ſoules freed from Purgatory* are utterly falſe: which if ſo; we have no great cauſe to truſt them in the reſt. No more than that their *ſufferings* while they were in *Purgatory*, and thoſe ſtrange ſights were things *outwardly* acted, and *really* felt; being, if we beleeve *Antoninus* onely *Imaginary*; ſurely too weake a foundation for ſo great *Devotion*.

Neither doth this doubt puzzle your *Dionyſius* and *Antoninus* alone: but others alſo, who have undertaken the *Quarrell* againſt *Vincentius*, have come off with as little ſucceſſe, and particularly *Gabriel Pennotus*, although he ſeemeth to make no great matter of it; & profeſſeth purpoſely againſt *Vincentius*. [a] *It nothing hindreth* (ſaith hee) *that in that place cited* Vincentius Belluacenſis *oppoſeth the ſaid Hiſtory for this cauſe principally,* [*That Soules freed from Purgatory doe not immediately fly into Heaven: but remaine for ſome time in the terreſtriall Paradiſe, as in a middle place of reſt, and that after at the appointed time, they goe into their Country*] *for there is none that I could read, who have written of this thing, that make this to be a Purgatory for Soules ſeparated from their bodies, which ſhould being purged preſently fly into Heaven. But they ſay that it is a Purgatory for the living, who being truely penitent, and entring thereinto; ſuffering alſo the grievous paines thereof, either by a reall*

[a] Nec enim obſtat quod loco citato Vincentius Belluacenſis contra prædictam Hiſtoriam opponit illam à multis non recepi propter illud maximè, quod dicat animas à purgatorio liberatas nõ ſtatim evolare in cælum, ſed in paradiſo terreſtri tanquam in loco quietis intermedio tẽpore commanere, & poſtea ſtatuto tempore in patriam pervenire. Nã nullus eſt ex omnibus quos de hac re ſcribentes legere potui, qui dixerit illud fuiſſe purgatorium animarum corpore ſolutarum quæ à pœnis purgatæ, non ſtatim ad cælum evolarent: ſed inquiunt fuiſſe purgatorium viventium qui verè pœnitentes illud ingreſſi, & pœnas illas atrociſſimas ſive per veram paſſionem, ſive per imaginariam apprehenſionem ſuſtinentes, à pœnis omnibus pro peccatis debitis purgabantur; quemadmodum alij infiniti in hac vita degentes pro pœnis illiorum peccatis in purgatorio debitis, hic vel per jejunia, vel per alia pœnitentia opera, vel per indulgentiarum applicationem ſatisfaciant, qui niſi nova peccata admiſerint, ex hac vita migrantes ad cælum ſine alio purgatorio ſtatim evolant. Quæ ſententia tam probabilis eſt & Catholica, ut non poſſit ab aliquo niſi in hac parte ignato erroris infimulari. *Gabr. Pennotus Hiſt. tripart. Cleric. Canonic. lib. 2. cap. 34. fol. 2. num. 2. pag. 363.*

passion or imaginary apprehension, they shall be purged from all the punishments due to their sinnes. In like manner as infinite others in this life doe satisfie for the paines which their sinnes deserve, either by fasting, or other works of Penance, or by application of Indulgences: who, if they shall not commit new sins, and should so goe out of the world, they fly immediately into heaven, without passing through any other Purgatory: which opinion is so probable and catholike, that it cannot be accused of any error, if not by him who is herein ignorant. Thus *Pennottus*, whereby it seemeth that *Antoninus* needed not so farre to have troubled himselfe to prove *S. Patricks Purgatory to be onely for the living, and not for the Soules separated from their bodies*. And as little need had *Pennottus* to have taken so much paines for it as he: yet not as he would have it, because none ever opposed it; and therefore was it wisely done of him to restraine it to *his owne Reading*: for we finde *O Sullevan* mainely contending for it, and indeed the very relations of *Pilgrimages* thither import no lesse; For if they make *S. Patricks Purgatory* to be onely the *Cave, or first Entrance*, I suppose they will finde very few that will say, *That* to be the place of *Torments*, expiating the punishment of sinne: and therefore the Pilgrims were driven to goe much further into (I know not what) places of paine & torture, and there also to have suffered corporally such punishments, as were thought sufficient for to purge them; where I hope they will not say that these infinite numbers seene there tormented, were all *living men*, but rather *soules separated from their bodies*; how then is it onely for the living? but in respect of *Vincentius*, both *Antoninus* and *Pennottus* might have spared their labour as unnecessary: *Vincentius* as was said, wholly opposing *the staying of Soules in the terrestriall Paradise after they be freed from Purgatorie*: and what else doth *Pennotus* conclude here? but at last he joyneth hands with him adding further, that if men in this world satisfying for their sinnes by fasting, or

other

other works of penance; or having the benefit of indulgencies ſhould immediately dye without committing new ſinnes, they immediately fly into Heaven; without paſſing through any Purgatory, or ſtaying in the terreſtriall Paradiſe, which muſt be if they paſſe forthwith into Heaven. And this he ſheweth to be the Catholike and ſoundeſt opinion, being without any error, not to be contradicted, but by ignorant men: what then ſhall we judge of thoſe *Archbiſhops* in Paradiſe who taught the contrary? Shall we accuſe them of ignorance? or thinke their opinion neither *probable* nor *Catholike*; if we did it were no more than could well be juſtified. And of what uſe ſhould that Earthly Paradiſe be, for receiving Soules purged; for if Soules be purged, by the Catholike opinion, they fly immediately into Heaven in the inſtant of their death, why not then as well being fully purged, as they ſay they are, in Purgatory? which doctrine, if they will allow with *Vincentius*, which alſo none but ignorant men will contradict, ſaith *Pennotus*, That *Paradiſe* muſt vaniſh, and all the dreames and Fables thereof muſt be fooliſh, fantaſticall, and all to be rejected, and with it, thoſe fictions and pilgrimages before ſpoken muſt alſo of neceſſity fall with it to the ground, as *Vincentius* thence juſtly concluded.

Hitherto have we heard onely one *Objection* made againſt this *Purgatory*, and the *Legends* of it: whereunto *O Sullevan* promiſed we ſhould have received full ſatisfaction from *Dionyſius*, but if this be too hard, what doth he then ſay to the reſt? many other doubts are moved to him: to which he ingeniouſly confeſſeth himſelfe unable to anſwer, profeſſing himſelfe more deſirous to be taught by others than to teach. For (ſaith he) anſwering his oppoſer, [b] *You move ſtrongly, and ſuch things as are hard to be reſolved; wherein I ſhould rather chuſe to be inſtructed my ſelfe, than to inſtruct: therefore I will not ſay any thing raſhly.* How warily? and yet could *O Sullevan* with his wonted confidence, without bluſhing tell us, that

[b] Fortia ſunt quæ moves, & difficilia ad ſolvendum; malleúmque ſuper his inſtrui quã docere, unde nec de iſta materia volo quid dicere cum aſſertione incautâ. *Dionyſ. Cart. ibid. art.* 25. in fin.

that if the Reader would peruſe *Dionyſius*, he ſhould be ſatisfied of all the Difficulties that might ariſe in that hiſtory of the Viſcount, ſurely a moſt ſubtile and cunning put oft.

But although his firſt witneſſe fall ſhort, yet is not *O Sullevan* without other pregnant Teſtimonies, able to confirme the Truth of that *Legend*; For (ſaith he) [c] *Other Authors relate many more paines of Purgatory*, if theſe (who yet are not named) ſpeak as much as his other we have alreadie more then enough. But he addeth, *Virgill alſo ſingeth of this, If I had an hundreth mouths*, &c. Here I confeſſe ſomething may be found to this purpoſe. For in *Virgill* we have this Pilgrimage of the *Viſcount*, ſo lively ſet out in all the parts thereof, that as was ſaid of *Trophonius his den* compared with this *Cave of S. Patricks Purgatory*. *The Tales are ſo like, that one may well beleeved to have riſen out of the other.*

[c] Et alij authores plura & multa purgatorij cruciamenta tradunt. *Philip. O Sull. ubi ſupra.*

[d] Quod & Virgilius canit. Si mihi ſunt linguæ centum, &c. *ibid.*

And herein *O Sullevan*, or any other cannot thinke any wrong to be to their cauſe offered, out of *Heathen Authors* to prove their *Purgatory*: it is one of *Bellarmine's* beſt [e] Arguments, which *O Sullevan* himſelfe maketh uſe of, alleaging *Plato*, *Tully*, *Claudian* and *Ovid* [f]. Yea, (ſaith he) [g] *The Alcaron which is the booke of the Mahumetane Law, doth ſhew that Mahumetans doe admit of a Purgatory.* Let us not therefore rob him of this Teſtimony out of *Virgill*. Neither let the Reader thinke it tedious, that we make the paralell betweene the *Poets* deſcription of *Æneas* his going to *Purgatory*, *Hell*, and *Paradiſe*, with this our *Viſcounts pilgrimage* into S. *Patricks Purgatory*.

[e] *Bellar. de purgat. lib. 1. cap. 11.*

[f] *O Sull. Patr. decad. lib. 1. c. 9.*

[g] Illud etiam à Mahumetan. admitti Alcoranus Mahumetanæ legis liber monſtrat. *ibid.*

1. To begin with the deſcription of the place, we have heard it to be a Rockie place, environed with a Lake, about which were woods and mountaines; in which was a deep and darke Cave, agreeing with that in *Virgill* [h].

[h] *Virg. Æneid. lib. 6.*

Spelunca alta fuit, vaſtoq; immanis hiatu,
Scrupea, tuta lacu nigro, nemoremq; tenebris

tenent

tenent media omnia ſilva,
Cocytuſq́, ſinu labens circumfluit atro.
A deep vaſt yawning Cave, rough pav'd hath been
With inky pooles and woods, thick ſhades ſhut in:
Between on every part great thickets grow,
And in black banks *Cocytus* round doth flow.

2. What was it that moved the Viſcount to undertake this pilgrimage, and deſcend into this Cave? I earneſtly deſired (ſaith he) *To know in what ſtate the Soule of the King was; John King of Aragon his Soveraigne* deceaſed, whom he ſaw and diſcourſed withall. And *Æneas* his errand was to ſee and diſcourſe with his Father *Anchiſes*.

Vnum oro (quando hic inferni janua Regis
Dicitur, & tenebroſa palus Acheronte reſuſo)
Ire ad conſpectum chari genitoris, & ora
Contingat, doceaſq́ iter, & ſacra oſtia pandat.
One favour I intreat (ſince that report
Speaks this the gate of the infernall court
And glooming fen of ſwelling *Acheron*)
Deigne me the happineſſe to looke upon
My deareſt Father, and my paſſage guide:
And thoſe moſt ſacred dores, ſet open wide.

3. What is the cuſtome when any one is to enter into this Purgatory. *He is diſſwaded from entring, the danger is propounded*; and principally, *that ſome have gone thither who never returned.* I confeſſe ſaith the Prior to the Viſcount: *The diſcent into Purgatory is eaſie, but the difficultie is in returning.* So is *Æneas* told.

facilis deſcenſus Averni;
Noctes atq́ dies patet atri janua Ditis,
Sed revocare gradum, ſuperaſq́ evadere ad auras,
Hoc opus, hic labor eſt: pauci quos æquus amavit
Iupiter, aut ardens evexit ad æthera virtus
Dijs geniti potuere.
To hell with eaſe we ſlide; early and late
Free entrance giveth griſly *Pluto's* gate,

But to returne from thence, and paſſe above.
Were worke indeed, that would a labour prove.
Some few by *Iove* belov'd have done't; or ſuch
Whom vertue's fire hath made the heaven to touch,
Of Gods begotten.

4. But what if diſſwaſions prevaile not? then is the Adventurer inſtructed, and thus the Viſcount; change yet thy mind ſaith the *Prior* to him; *But if thou wilt notwithſtanding proceed, attend then while I tell what ſhall happen to thee.* So is *Æneas* deale withall.

Quod ſi tantus amor menti, ſi tanta cupido eſt
Bis ſtygios lunare lacus, bis nigra videre
Tartara, & inſano juvat indulgere labori,
Accipe quæ peragenda prius.
If ſuch deſire ſuch loue thy minde poſſeſſe
Twice to view Hell, twice Stygian lakes to paſſe,
And on thy raſh attempt, art bent ſo farre,
Firſt learne what things to be performed are.

5. Now is our pilgrim on his journey: where ſee how, and whither within the Cave he went. *I entred into a place extreamely darke, deſtitute of any light, but the darkneſſe, being paſſed over; I did enter into a large Hall, yet having no more light then is our Winter twilight,* (ſaith he) not much unlike *Æneas* his paſſage.

Ibant obſcuri ſola ſub nocte per umbras
Perq; domos Ditis vacuas, & inania regna,
Quale per incertam Lunam ſub luce maligna,
Eſt iter in ſilvis ubi cœlum condidit umbra,
Jupiter, & rebus Nox abſtulit atra colorem.
Blindly they paſſe in nights black ſhades, and through
The emptie palaces of *Pluto* goe.
Like as in woods by th' Moones uncertaine light
Men walke when colours are obſcur'd by night.

6. What then hapned to our Viſcount? *He is encountred with malignant ſpirits, uſing all perſwaſions to make him retire: Proteſting that I went* (ſaith he) *with great error and madneſſe drawn on to deſcend into a place not to*

be

be troden by living men. So is *Æneas* entertained by *Charon.*

Navim quos jam inde ut Stygiâ prospexit ab undâ
Per tacitum Nemus ire, pedemq; advertere ripæ,
Sic Prior aggreditur dictis, atq; increpit ultrò,
Quisquis es armatus qui nostra ad flumina tendis,
Fare agè quid venias, jam istinc & comprime gressum
Umbrarum hic locus, & somni, noctisq; soporæ:
Corpora viva Nefas Stygiâ vectare carinâ.

When them from Stygian wayes Hells Ferry-man
Passing the desert Groves to eye began,
And towards the slippery shore their course to take,
Thus without complement, to them he spake.
Who ere thou art that with such bold aspect
Darst arm'd unto these floods thy steps direct, (ther,
Come, speak thine errand: wherefore camst thou hi-
That don, avant with speed, passe from the River.
This place sleepe drowsie night, and Ghosts possesse,
Live bodies to transport were wickednesse.

7. But there are many dangers to be runne through; how shall they be avoyded? the Viscount is to that end prescribed a certaine forme of words, by which the evill spirits as charmed flye from him, and he is delivered from whatsoever Torment. So hath *Æneas* a bough given to him to that purpose, by shewing whereof he appeased the Fury of *Cerberus.*

Si te nulla movet tanta pietatis imago,
At Ramum hunc, (aperit ramum qui veste latebat)
Agnoscas tumida ex irâ tum corda residunt.

If goodnesse move not then, this bough Adore,
(The bough she shew'd which had hid before)
No sooner seen his Choler rose no more.

8. What strange sights doth the Viscount see? *Dragons, Serpents, burning moles, Lizards,* and what not see there.

Terribiles visu formæ Lethumq; Laborq;
Multaq; præterea variarum monstra ferarum.

Centaurs

Centauri in foribus, ſtabulant, Scyllæq́, biformes,
Et centum geminus Briareus, & Bellua Lerna,
Horrendum ſtridens, flammiſq́, armata chymæra,
Gorgones, Harpiæq́, & Forma tricorporis umbræ.
Affrighting formes with death and labour there,
And monſtrous ſhapes of beaſts beſides there were:
There *Scylla's* double-form'd, and Centaures reſt,
Briareus hundred handed; *Lerna* beaſt,
Chymæra grinning arm'd with fire, ſtrange ſights:
Gorgons and Harpies, triple bodied ſprights.

9. How are they puniſhed there? *Some hanging by the necke, armes, legges; ſome in fire, others in water, each one according to his deſerts.* So in *Æneas* his Purgatory.

Exercentur pœnis, veterumq́, malorum
Supplicia expendunt, alia pendentur inanes
Suſpenſa ad ventos, alijs ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni.
Quiſq́, ſuos patiamur Manes. ——
Where worne with Torment, there the Soule well (payes
For for faults committed in its living dayes.
Some ſuffer hang'd in th'ayre, others more deepe
In water waſht, or purg'd in Fire doe keepe.
As each mans fault, ſo ſuits the puniſhment.

10. In a word, *No words, no tongue, no not an hundred in one can expreſſe the kindes and manner of Torments there inflicted,* which is expreſſed there in the ſame words, as the ſame is in the *Poet.*

Non mihi ſi linguæ centum fuit, oraq́, centum,
Ferrea vox, omnes ſcelerum comprehendere formas;
Omnia panarum percurrere omnia poſſum.
Had I as many tongues as *Argus* eyes,
Mouths equalling, and voyces that would ſuffice
Them all; the ſeverall kindes; I could not tell
What be the paines done or endur'd in *Hell.*

11. From *Hell* the *Viſcount* paſſeth into *Paradiſe*, ſo doth *Æneas*,

His

His demum exactis perfecto munere diva
Devere locos lætos, & amœna vireta,
Fortunatarum nemorum, sedesq; beatas.
All done (the goddesse satisfied) they come
To th' pleasing places of *Elysium*,
To those blests seats, and to those delicate
Enameld Meades, and Groves most fortunate.

12. See the description of it, *The ayre free, the soyle pleasant, more glorious than the Sunne; the fields green, and the Company therein diversly recreating themselves, walking, dancing, singing, &c.* fully agreeing with that other.

Largior hic campos æther & lumine vestit
Purpureo, solemq; suum, sua sidera norunt.
Pars in gramineis exercent membra palæstris,
Contendunt ludo, & fulvâ luctantur arenâ
Pars pedibus plaudunt Choreas, & carmina dicunt.
Fields freer ayre *enjoy*, and cleerer *skie*,
Know their owne *Stars*, and *Sels vicinitie*.
Some in *Greene fields* the *Time* in wrastling spend,
Some sport on *Sand*, *some* for the prize contend.
Some tripping *foot it*, and doe lead *the way*
In dances, other chant a *Rondelay*.

13. *In this place are received the Soules of those who are delivered out of Purgatory, where they rest some while, being admitted to ascend into that heavenly Paradise immediately, although without any spot of sinne: each day some going out of Purgatory into Paradise, and out of Paradise into Heaven.* So the Elizian fields, the Poets Paradise,

Exinde per amplum
Mittimur Elizium, & pauci læta arva tenemus,
Donec longa dies perfecto temporis orbe,
Concretam exemit labem, purumq; reliquit
Æthereum sensum, atq; aurai simplicis ignem.
Has omnes ubi mille rotam volvere per annos
Lætheum ad fluvium Deus evocat agmine magno,
Scilicet immemores Superas convexa revisant.

Thus clens'd we paſſe into th' Elizian plaine,
Few doe thoſe delectable fields obtaine,
Till tedious times full circled Revolution
Hath purg'd away their black ſinnes pollution,
And left the Ethereall foule in an eſtate
As chriſtall pure, divine immaculate;
Then when a thouſand yeares are finiſhed,
The Soules in troupes by God are ſummoned
To Lethe flood, where looſing memory
of former things, they then ſhall mount the sky.

14. To conclude all, that it may appeare all this to be but a dreame and fiction: our Viſcount muſt begin and end, this is *ſubterraneall Pilgrimage ſleeping*. So is *Æneas* ſaid to returne from his Cave, through one of the gates of ſleep, and of them that whence not true dreames but fancies are ſaid to proceed, as is there diſcribed.

Sunt geminæ ſomni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris,
Altera candenti perfecta nitens Elephanto,
Sed falſa ad cælum mittunt inſomnia Manes.
His ubi tum Natum Anchiſes, unaq; Sibillam
Perſequitur dictis, portaq; emittit Eburna.

Two gates of ſleep there were, of horne one was,
By which men ſay, true ſpirits uſe to paſſe;
The other made of pureſt Ivory,
Whence by the ghoſts, falſe dreams are ſent on high,
Through this *Anchiſes* his diſcourſe being done,
Diſmiſt *Sybilla*, and with her his ſonne.

Thus have we ſeen, neither can it be denyed, but that this is one of the moſt pregnant proofes for this Purgatory, the deſcription of the place, and the ſeverall paſſages in the pilgrimage being ſo ſutable.

To conclude then; as in the former *Chapter* it appeared, that the *Reverence* gained to this *Purgatory* did firſt proceed from him, who was ſuppoſed the *Author* of it, *S. Patricke*; and yet with what uncertainty that could

be

be beleeved was there ſhewed, ſo here we finde it much more eſteemed for it ſelfe, out of the opinion of the ſtrange effects of it, (Certainely ſtrange if true) and that accompanied with ſo many ſtrange ſights, as were reported to be ſeene: both ſtrong motives to ſatisfie either *Curioſity* and *Devotion*; all which granted, what wonder was it to finde it ſo much looked after, and ſo much flocked unto from farre and neare. And yet with what foppery? with how many contradictions? with how great an heap of abſurdities this was followed? hath been in this Chapter conſidered.

So that again and again I ſay it, it cannot be ſufficiently admired, that not onely the multitude, but men otherwiſe rationall and learned, ſhould be ſo drawn on, as to reliſh and digeſt ſuch groſſe Fables and Fooleries, and ſtill to reverence ſo poore and baſe a thing as this *Cave* is: as if men were reſolved to be miſled; or * *Not receiving the love of the Truth, but holding it in unrighteouſneſſe, God juſtly ſending ſuch ſtrong deluſions that ſhould beleeve a lye.*

* Rom. 1. 18. 2 Theſſ. 2. 10, 11.

But yet cannot we judge thus of all; as if all of them had purpoſely ſhut their eyes, and captivated their Judgements, ſo to be led on blind-foulded, and againſt *Reaſon* to beleeve all reports concerning it. For it cannot be thought, that in ſo long a time and among ſo many thouſands of Pilgrims, there being ſo many eyes to pry into it, it ſhould be poſſible but that ſome more ingenious than others ſhould at laſt diſcover the Impoſture. And therefore as this *Purgatory* did grow to that great height: ſo did it groane under its own burthen, being firſt diſcovered to ſome *few*, after to *all*: and laſtly, (and that more than once) deſervedly demoliſhed. Of all which more fully in the following Chapter.

Chap. III.

How this Purgatory did begin to decline, and fall from its esteeme: being first suspected, and found Fabulous, and lastly quite demolished.

HAving formerly sought after the *beginning of* this *Purgatory*, And after observed the *Rising* and *increasing* of it; *Order* now leadeth to take notice of its *continuance*: which if we should begin with the *Time of Saint Patrickes converting this Kingdome* Anno 432. (unto which it is commonly referred) with a supposed continuance thereof untill the yeare one thousand six hundred thirtie two, the peryod of its dissolution; It would make up a computation of one thousand two hundred yeares. A time surely wonderfull (if true) for so grosse an Impostare to stand without discovery, even potent States having suffered many alterations in a shorter time; and among others, none more than this Kingdome of *Ireland*; which also maketh the matter yet more strange; that this *Cave* should notwithstanding subsist a midst so many combustions: But hee that shall observe the severall passages, shall finde it to have its sencible declinings: and that, as it did please God to open the eyes of men, and to disperse the mists of ignorance: So that now by the full Sun-shine of the *Gospell*, it is quite vanished without any memoriall, which is the thing we are next to search after.

Neyther must the matter be so taken, as if all this were done in an instant; but as it did rise, so fell it by certaine steps and degrees: Yea the very rising not being without tottering, and its progresse followed with a continuall staggering, which notwithstanding it be evident out of what is before declared, yet for the more cleare manifestation thereof, I shall reduce all that hath beene said unto these three heads, wherein as it were in one view, the

the rising and falling thereof may at once be apparant.

The first step was out of the beliefe of having the *Institution* of it, from *Saint Patricke* the *Apostle* of the *Irish*, as being a meanes of the *conversion* of the *Nation*. Which were it true, deserved much of that respect and flocking unto it which hath beene afforded it, and as a memorable and ancient monument and memoriall thereof ought it still to be preserved. But this hath fayled it. *Saint Patrickes age* would not owne it, neyther had it a name for many ages, even seven hundred yeares after. And when in the yeare one thousand one hundred and forty it began to peepe up, it would not be acknowledged by some eminent persons of that time, by whom *Henry* of *Saltry* desired to bee informed of it, whereas his *Relators* for it spake but by heare-say; and so weake was the report, that howsoever it seemed then to get head, yet within fortie five yeares it is husht againe, and no more newes for a while heard of it; I meane in *Iocelines times*, in the yeare one thousand one hundred eighty five, of which before at large.

Secondly it having notwithstanding these rubs againe recovered its motion, and gained a *Name* [e] *of throughly purging a penitent from all his sinnes in the Compasse of a naturall day; where also strange sights of torments and joyes should be discovered to him*; by which meanes almost from all parts the concourse thither was so great, as scarcely to be credited; yet even in that very age was it as confidently rejected, as a *meere fable* not consisting eyther with *Reason* or *Religion*, as before wee heard out of *Vincentius Belluacensis*, Anno 1240. being but one hundred yeares after that *Henry* of *Saltry*: To which I will adde that of *Bonaventure* the *Seraphicall Doctor* within 25. yeares of *Vincentius* Anno 1265. [f] esteeming it no other than a *fable*; his words are these, [g] *It is written that I Patrick obtayned that one should be punished in a certaine place within the Earth, and from hence it was fabulously reported that Purgatory was in that place*, which

[e] Vbi per diem naturalem pænitēs verè ab omnibus peccatis purgaretur, & tormenta & gaudia videret. *Ex Chro. Hart. sive schedel. excus. Ann.* 1495.

[f] *Bellarmin. de script. Eccles. ad Annum* 1265.

[g] Legitur quod sanctus Patricius impatravit cuidam quod puniretur in quodam loco in terra, ex hoc fabulosè ortum est, quod ibi esset purgatorium. *Bonavent. in 4. lib. sent. distinct.* 20. q. 6.

to be meant of this Purgatory, is by *Gabriel Pennottus* acknowledged, by whom it is so farre stretched, as to be a full casting off of all things delivered of it, as *Fables*. h *Truely* (saith he) *notwithstanding that Bonaventure* in 4. dist. 20. par. 1. quæst. ult. *suspecteth all reported of the said Purgatory to be fabulous, yet he saith that S. Patrick obtained that one should be punished in a certaine place of the earth, out of which it was fabulously reported that Purgatory was there.* This you see is confessed, but *Pennottus* his glosse followeth. *Where* (saith he) *you see that the holy Doctor denieth not but that S. Patrick might obtaine, that one might be purged in that place: But onely he rejecteth that Fable of those, who affirme that Purgatory was there, as justly it was to be rejected: for they that spake of S. Patricks Purgatory, say not that it is a Purgatory of Soules, wherein they, by the ordinary appointment of God, are purged in the life to come; but to be a speciall Purgatory for the living, in which men even in this life being truely penitent, may by the speciall favour of God, satisfie the punishments due to their sinnes.* Where, what *Bonaventure* speaketh only *on report*, without ingaging his own Iudgement, *Pennottus* delivereth *confidently*, as if the Doctor hath granted it, *that one should be so purged.* Neither is the word (as *Pennottus* would have it) *purged*, but *punished*; agreeing better with that of *Cambrensis* before: that *S. Patrick* made request to satisfie them who denyed the *paines of Hell*, and that God would grant some *visible demonstration* thereof to that people. Neither was that such as was to continue in all ages; But as *Bonaventure* here terminating it in some one person, who was so to be punished, as an example to others: Neither is this so confidently delivered by the

h Sane D. *Bonevent. in 4. d. 20. part. 1. q. ult.* Etsi quæ de dicto purgatorio dicti Patricij in universum traduntur, fabulosa esse suspicetur, ait tamen D. Patricium impetrasse cuidam quod puniretur in quodam loco in terrâ. Et ex hoc fabulosè ortum, quod ibi esset purgatorium. Vbi vides sanctum doctorem non negare quin poterit sanctus Patricius pro aliquo impetrare ut in eo loco purgaretur. Sed solum rejicere fabulam asserentium purgatorium ibi loci esse, sicut merito rejicienda est. Nam qui de sancti Patricij purgatorio loquuntur, non dicunt illud fuisse purgatorium animarum, in quo illæ in alterâ vitâ de Lege Dei ordinariâ purgantur. Sed purgatorium speciale viventium, quo homines in hac vita degentes & verè pœnitentes, pro pœnis illorum peccatis in hâc vitâ debitis, ex speciali Dei concessione satisfaciant. *Gabriel Pennot. histor. Tripart. Cleric. Canonic. lib. 2. cap. 34. Collect. 2. num. 2. Romæ. 1624.*

Doctor,

Doctor, as if it were done, but (as *Pennottus* relateth it) that such a thing might be done; and if it were granted to be done; a *particular fact* would be farre short for a *perpetuall establishment* of it for a *place of penance*, much lesse for a *Purgatory*. And for *Pennottus* his evasion, *that the Doctor did therefore reject all this as a Fable, supposing that it was meant, that the Purgatory of Soules was there, where they say S. Patricks Purgatory is*: which *Pennottus* saith, none doth affirme. *First*, we have no cause to thinke the Doctor so to have imagined, but rather that *no Purgatory* was there, for the question is of one certaine man then living, whom *S. Patrick* is reported to have had punished in a certaine place in the earth. Next *Pennottus* doth say no more here, then what he saith of *Vincentius* in the same case, of which before i: for that the *Purgatory of Soules* is *under* or *within the Cave*, hath been shewed to have been a received opinion among his Authors, and agreeable with all the pilgrimages reported to be antiently made thither, which, if they suppose them true, deliver no lesse; so that his saying, *That there is none that sayeth so*, will not passe: and therefore we take *Pennottus* at his word, that he doth concurre with *Bonaventure* here, as before he did with *Vincentius*, that is, *That if so it be, it is worthily to be rejected as a Fable*. But how vaine all these Authors, and how fondly vaine the Relations of those Pilgrims were in faigning such strange sights and apparitions, hath beene before shewed as utterly false. There being no such thing obvious to such as went in thither in the yeare *One thousand three hundred ninety and five*, but two ages after *Henry of Saltry*. As in like manner about the yeare *One thousand foure hundred and ninety*, we finde related by *Ponticus Virunnius* k of *Blasius Biragus*, who in the time of *Lodowick Sforza* came foure times into *Ireland*, and went also into this *Purgatory*: Of which, all that he could relate was, *That in Ireland in a lake there is S. Patricks pit, for there is* (saith he) *an Island in which there*

i *Supra pag.* 108. *See also the Epist. Dedic. of O Sullevan not doubting of it, but making it a thing very certaine.*

k In Hibernia etiam est puteus sancti Patricij, in lacu est enim insula ubi puteus per sex gradus in saxo descendit. Non ut Mythici canunt in foro. Ego ingressus omnia vidi, inquit Briagus Ponticij virunnij hist. *Britt. Epist. Dedicat. pag.* 23.

there is a Cave, having a descent of six steps, but nothing agreeable to the Fables commonly related of it, for I saw all, saith *Biragus*, as the words are by *Virunxius* reported. And this suteth well with *Jouchimus Vadianus* his Annotations on *Pomponius Mela*, speaking of the *Irish*, *That famous they are in respect of Patrick an holy man, by whom they were made Christians; and yet there remaineth a Cave of his Name, whereof they fable that they that goe thither, goe into the place of Soules: and that being returned they can no more laugh, which is extreamly vaine.* No wonder therfore that *Nicholas Harpsfeldius*, [m] speaking of it out of *Giraldus Cambrensis*. Notwithstanding his great author, yet is so cautelous of pawning his credit on the *Truth* of it, which is to be wished other Writers had with the same Iudgement performed. But for *this thing* (saith Harpsfeldius) *I will not ingage my credit on the Truth of it, (for I meane not to contend for it) yet will I not hinder the Reader of it, seeing our Author* Cambrensis *is with so serious, and so sacred a contestation taken with it, that he thought it worthy to be recorded.* But much better doth *Abertus Krantzius* (esteemed by *Bellarmine*, [n] a diligent Compiler of Histories, and living in the yeare of our Lord 1500.) He (I say) doth altogether rid his hands of it, ranking it with many other strange relations of *Spirits* and *Phantasies*, passing them all over as unworthy the relation. [o] *The Irish remember a Purgatory of a sometime Saint, called Patricke*, (saith he) from whence passing to other the like fancies he concludeth. *These dreames and flitting Monsters, I thought not good to insert in a discourse of things done, being more like unto old wives Tales.* Thus he, and thus many others whom I spare here to repeat, having before touched them, thus I say did they in all ages esteeme of this Purgatory, and

[l] Clari Patricij sanctissimo viro à quo Christiani facti durat sui nominis Antrum quod ingressos fabulantur ad manes venire, nec ridere ultrà, cũ redierint magnâ vanitate. *Ioach. Vadianus in Annotat. in Pomp. Mela lib. 3. pag. 171.*

[m] Sed de hâc re fidem meam non obstringo, (neque enim hanc meam litem facere volo.) Sed ea Lectori nostro subtrahere nolo, quæ author noster, qui tam seria tamque sacra se contestatione illigavit lectori suo subijcere operæ precium putavit. *Nicholas Harpsfeld hist. Angl. Eccles. in sex primis seculis cap. 21. de sancto Patricio pag. 34.*

[n] *Bellarm. de script. Eccles. ad Annum 1500.*

[o] Hibernici purgatorium memoriant sanctî aliquandò Patricij, &c. Somnia & monstra volitantia quæ anilibus inanijs propriora sunt rerum gestarum, ordini non putavi inserenda. *Abertus Krantz hister. Dan. lib. 2. cap. 24. pag. 43. a.*

the

the Legends thereof, howſoever the multitude were then by a ſeduced and blind Devotion otherwiſe led.

And that in the laſt place I may come to that I principally ayme at, leaſt this might be thought to be but a cauſeleſſe ſuſpition of Impoſture in ſome few, or at the beſt but an incredulitie in theſe authors, ſee how their opinions, and cauſes them thereunto moving gayned with others, and did after worke with the multitude alſo, yea with all of all ſorts. For within *ſeven yeares* after *Biragus* his viſiting of it, if wee make it to bee Anno *One thouſand foure hundred and nintie*, wee ſhall finde the whole world ſencible of the fraud: crying it downe, yea with the ſame hands pulling it downe, that before were lift up in adoration of it. For in the yeare *One thouſand foure hundred nintie ſeven*, you have it demoliſhed by authoritie from *Rome* the *Cleargie* and *people* aſſiſting therein, and for the more ſolemnitie this done on *S. Patrickes day*. Which we finde in the *Iriſh Annales* of *Ulſter* in theſe words. p *The Denne of S. Patrickes Purgatory in* Logh-deerg *was in that yeare* (to wit one thouſand foure hundred ninetie ſeven) *broken by the Guardian of* Donnegall, *and by ſome ſent by the Biſhop in the Deanrie of* Loghearne *by authoritie from the* Pope *upon* S. Patrickes *day in the ſayd yeare. The people underſtanding out of the Hiſtory of the Knight, and other ancient Bookes, that this was not the Purgatory which Patricke had from God, although the people reſorted from it.*

Out of which may be more than probably conjectured, that *before this Cave* there hath beene *One* more, or rather more than *One* of this kinde demoliſhed, like *Hydra's heads* the cutting off of one being the reviving of another. Which may yet further diſcover the Impoſture: For if this were not *that Cave which Patricke had from God*. We would know whether there were one before it that was the *true*? If ſo; how came that to vaniſh into nothing? If it were taken away as this is, the reaſon may be as probable that it was a counterfeite aſwell as this:

q Uaſm ſnaſga-
bóna proſaiſg ar
loċ Phadraig do-
bhiġeadh an Bhá-
ghain ġu le gaiſ-
ioċan duin na
ngall aġus le
luċt ionaid eag-
baiſg andeaġan-
caiċe loċa haiſne
ahuaġar an pób-
pa im peil paopai-
ġ na bliadna
cuiġiġ do ċéd ar
ṁíle, 7 ar ṁíle-
naiḃ eile naċ ar
bi roiṁ an ſnuġ-
adoiṁ ruaiṁ pa-
oṁuig o bha go
do Banap céd ag
gnaċliġh uaiṁe.
Ex Annalibus Ultonienſibus MSS. ad ann. Dom. 1497.

and all as truely of *S. Patrickes* erection, as any of them: And if all be such, or at the least if wee must with this uncertainetie receive them, what cause have wee with greater assurance to entertayne those vaine *Legends* and foolish dreames, going beyond all reason, or common sence?

Neyther was the indiscretion of the Framers of those Fables (I suppose) any small cause of this discoverie. For in the history of *Owen* the *Knight*, as that also of the *Spanish Viscount*, and of others sayd to be of the ancienter sort, they over confidently reporting *a subterraneall passage to be out of the Cave into Purgatory, Hell, and Paradise*, and that said to be so many hundreds of yeares before: after-ages finding not the *realitie* hereof, had good cause to suspect out of *those histories and ancient Bookes*, as they are called: *The present Cave* not to be that which *Saint Patricke had from God*: *Lombard* called it, q *An horrible gulfe, and bottomlesse pit. Thyraus* describeth it to be, r *A round place, within whose secret and windings passages were heard weeping, waylings, and lamentable voyces: like as credible tradition, and many not ignoble Authors doe report,* (saith he) of which *Simon Mayolus* also *a Neapolitan Bishop* writing of *Caves and great gapings in the earth*, he ranketh this with the chiefest; s *There is* (saith he) *another most deepe gaping, that famous Cave in* Ireland, *which before wee leave off, wee will remember, when* S. Patricke *did preach to the* Irish, *and could not convert them by miracles, neyther by threatnings of future paines: Or promises of future blisse, God by his prayers intreated, shewed him a place of a wonderfull and unsearchable profunditie, through which a passage leadeth into Purgatory.*

q Horribilis vorago sine abyssus. *Petrus Lombard. Com. de regno Hiber.*

r Circulus intra cujus ambitum hiatus ingens aspectu horribilis, per cujus occultos & sinuosos meatus, luctus & ejulatus & lamentabiles voces audiebantur, sicut traditio fidelis multiq; non ignobiles authores referunt. *Thyr. disturs. Panegyr. de miracul. S. Patricij.*

s Est & alius hiatus profundissimus sic nuncupare velimus Antrum celebratissimum in Hibernia, de quo meminisse libet antequam hinc abeamus. Cum sanctus Patricius prædicaret Hibernis, nec eos per miracula, nec per comminationem futurarum pœnarum, nec per promissa cœlestium gaudiorum posset convertere, Deus per ejus precem locum indicavit mirabili hiatu ac profunditate inscrutabili, per quem in purgatorium descenditur. *Simon Mayolus dictus suis Canicularibus col. 15. de Antris & hiatibus, pag. 337.*

gatory.

gatory. This I say, and such like discourses with this great confidence delivered, howsoever they carry terrour to keepe backe (if possible it might bee) any from being too quicke-sighted, or desirous through curiositie to *Try this vast profunditie*, yet could it not but in time *lay it open*; when none in that age could so speake of it, as formerly, but that it might justly be suspected, not to be the place so much spoken off, and if it be not the same, justly deserving to be so (as it was) demolished.

And if thus it fared with *that Purgatory*, not to goe higher, what shall we thinke of *this late upstart*, the ruines whereof are yet fresh in our owne memory, which hath occasioned this our discourse? A place carrying the name of the *same Founder*, and by the cunning relators imposed on us, as if it had been the same, which was said to be of the *first Election*; neither is it lesse believed by the ignorant: surely if we looke after the first rising of it, we shall finde it as obscure as was the *originall of that first Purgatory*, were it not that we have this generall aime left us, that after the yeare *One thousand foure hundred ninety seven* it must have sprung up, that is about 142. yeares since, men sleeping as formerly, and the place neglected, and as it is solitarily seated, so fitter for any imposter in time convenient to appeare, when the memory of the former were somewhat worne out, which how much it hath gained we have seene; the glory of this last being little inferiour, in their relations, to the *first*: we have seen the concourse of the people to this, nothing short, if not greater, supposing that to be true which we have heard delivered of it; and notwithstanding the last dissolution thereof, it therein laying it selfe open to all men most evidently, not to be that place which it is pretended to be; yet is the desire of the people (being not yet rightly informed of the reasons) bent unto it.

For all the *Exceptions* taken to the *former*, stand in their full strength against this *latter*. If it be questio-

ned whether or no this be the ſame place, which was ſaid to be ſhewed to S. *Patricke* by *God?* it will be found (howſoever others muſt not know ſo much) that it is a *Quære* ſo intricate, as that it ſtandeth yet undetermined among the learnedeſt Writers of it, and ſome of them deſpaire ever of knowing of it. Let us here one of them, and that one of the moſt diligent ſearchers of it. His words are theſe, [t] *It is thirdly to be noted, that ſome are of opinion that the Cave or Pit ſhewed by Chriſt our Lord to S. Patrick, is either unknown, or not to be ſeen: or at the leaſt that it is not the ſame into which Pilgrims goe, and wherein they are ſhut up foure and twenty houres, but that either it lyeth hid underneath, or is diſtant ſome few paces from it. So out of antient Tradition hath it been told me by the R.* Iohn Gamnhey (*or* Gaffne) *Abbat of Leathra, and* Iohn mac Kegan *a Prieſt of ſeventy yeares of age, others thinke that the place is altogether unknowne. And that it ſhall not appeare to men but in the end of the world: That as the ancient Hebrewes report of Sepulchre of* Moſes, *and of the Arke of the teſtament before the returne from Babylon, ſo we ſhould thinke of this Pit. And this is by* Tornius Mulchonry, *one addicted to the ſtudy of Antiquity, and one well ſtricken in yeares, ſaid to be the opinion of F.* Eugenius Duſſe *of the Order of S.* Francis. How great uncertainties? where the place is, is not knowne, ſaith one: or if it be knowne, yet it is not now viſible, neither ſhall be, to the end of the world, ſaith another: howſoever *that now frequented* is not it, ſaith a third. How then doth our *Author* ſatisfie himſelfe

[t] Tertio notandum nonnullos opinari ipſum antrum ſeu puteũ ſancto Patricio à Chriſto Domino oſtenſum vel incognitum eſſe & in conſpicabilem, vel ſaltem non eundem eſſe quem peregrini ineunt, cũ in ſpecu excluduntur ad horas 24. ſed vel ſubtus deliteſcere, vel paucis deinde paſſibus diſtare. Ita ex veteri traditione retuiitnobis R.D. Iohannes Gameus Abbas de Leathra, & Iohannes Furnus mac Kegã ſacerdos ſeptuagenarius. Alij opinati ſunt ignorari pœnitus locum, nec apparituruṁ hominibus niſi in fine ſæculi, ut de ſepulchro Moyſis veteres Hæbræi, & de Arca Teſtamenti ante regreſſum à Babylone. Sic de hoc puteo ſentiendum eſſe. Atque hanc opinionem Patri Eugenio Duffio ex inſtituto ſancti Franciſci vulgatę pietatis viro, me audiente tribuebat Toninus Mulchonrius rei antiquariæ ex officio deditus, & ipſe dierum perantiquus. *Roth. apud Thom. Meſſ. de Purgatorio ſancti Patricij cap. 3. num. 15. pag. 93.*

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in this diverſitie of opinions? Heare him, [u] *Whether that relation of* Duffe, Gamnhey, Conry, Kegan, *and others be true, (which yet is not that which is moſt received) for my part I will not now conclude on either ſide. But grave men ſay, that we ought not raſhly to leave the common opinion and perſwaſion which all aſſent unto. That this Cave which in the Iſland of Loghderrg is ſeen, and ſhut up in a low vault is the true place, where the Pit is which we ſeeke.* You ſee how he will not ſay any thing againſt the *Vulgar opinion*, that this is *that place*; ſo will he not conclude againſt them that hold the contrarie, how blindely therefore are the Ignorant ſort of people led with a certaine perſwaſion, that *this*, and no other, is the *very place*. And for all triall *by the Hiſtory of the Knight*, and other *Ancient Relations* in that kinde, it is now out of uſe, for (as it is confeſſed) there is nothing in this Purgatory certaine: and as for *thoſe ſubterraneall paſſages*, we are as farre to ſeek for them here, as in the former demoliſhed Purgatory: the matter is to our hands confeſſed, [x] *That in our dayes, and in the fartheſt of mans memory, the bottom of the Cave was levelled, and made even with the other part of the earth. Yet* (ſaith *Roth*) *when the place was firſt, made it was deeper.* But how doth that appeare? *It is the Tradition of ſome of the Elders.* and how commeth it to be altered? *It was raiſed by directions of the Biſhops*, it may be, *of the Dioceſe*; *And with the conſent of the Apoſtolicall Sea.* To which adde out of the *Margent*. *The pavement or floore of the Purgatory was made up by authoritie from the Pope.* Where the cunning of theſe men is to be obſerved, who to conceale the *former deſtruction* of the *former Cave* done by authority from the *Pope*, and by the Biſhop of the Dioceſe doe make the Popes act to be a Command onely for the levelling of the ground, and taking away the paſſage into the *lower*

[u] Si vera ſit Duffij, Gamhney, Conrij, Kegani, & aliorum de hoc relatio, quorum tamen minus recepta ſententia eſt, de re ipſâ in alterutram partem nihil nunc ſtatuo, nec temere putant recedendum iri graves à communiori opinione & perſuaſione.

[x] Noſtris diebus & ab omnium longiſſimâ memoriâ fundus ſpelunçę complanatus eſt & reliquæ terræ æquatus. Sed in prima ejus inſtitutione profundior erat, ut traditio eſt, quorundam ſeniorum Paulatim enim eſt elevatus ſancientibus Epiſcopis, & annuente ſede apoſtolicâ. Et in Margine: Pavimentum Purgatorij elevatum authoritate Papæ. *Roth. apud Meſſing. de Purgatorio ſancti Patricij cap. 2. num. 28. & pag. 96.*

Purgatory, which why he ſhould doe, I cannot eaſily imagine, if the matter were of that conſequence as we have been borne in hand it was: unleſſe he feared that the great merit of that Pilgrimage might hinder the *Mart* of his *Indulgences*. But how miſerable theſe ſhifts be; who ſeeth not? there is nothing here to give any certainty of the place, or the pretenteded merits of it: and yet muſt this be ſtill a ſecret to the people; they muſt be told that this is the very place appointed by S. *Patricke*, from whoſe time even untill now it had continued: That the frequenting of it is beyond all degrees meritorious, for which no labour, watching, faſting or paine is to bee refuſed, as wee have ſhewed to bee uſed in the latter Pilgrimages. Pitty it is ſo great zeale ſhould be ſo miſguided for the gaining a few, nay not a few pence into private purſes.

Conſidering therefore the groſſenes of this Superſtition, and the blindneſſe by which ſo many poore ſoules were ſeduced, it ſuited well with the *wiſedome* of our *ſtate* to looke more narrowly into the matter, and to take away the occaſion of ſo great an errour. I ſpeake nothing, how dangerous in *point of ſtate* it might be to permit ſuch frequent meetings in ſuch a place. But in the former reſpects, to take away the ground of ſo many errours at once, as it argued the care of the *Gouernment*, both of the eſtates and ſoules of the people; ſo in the pulling downe of all there was no new thing done, nothing but what was before by themſelves in the ſame caſe practiſed, as was before ſhewed.

I will therefore here inſert an *Hiſtoricall Relation* of the manner and proceedings therein, by an Abſtract thereof taken out of the *Counſell booke* of this Kingdome, that after-Ages may not be ſurprized with *another Purgatory*, ſtarting up they know not how, as formerly, and thereby men be deluded with reports, of I know not what Antiquity. The words out of the *Records* are theſe.

The

The State observing the popish Superstitions used at *S. Patricks Purgatory* to grow an insufferable height did by their Letters of the 22. of *May* 1632. directed to the Lo. Balfoure, Sr. *William Stuart*, and others, require them to seize it, and to make fast the doores and entrance into it, hoping that that might take away the continuance of the abuse there.

To these Letters Sir William Stuart returneth (*June*) 8. 1632. *Answere to this effect.*

To the Right Honorable ADAM Lord Viscount of *ELY*, Lord Chancellor, and *RICHARD* Earle of *CORKE*, Lords Iustices of this Kingdome, and to the Lords, and others of his Majesties Honourable Privie COUNCELL.

Right Honorable.

I Have received a Coppy of a Letter sent by my Lord Balfoure, *directed to his Lordship my selfe & others, for seizing unto his Majesties use* S. Patricks Purgatory, *and his Lordship appointed me to meete him neare the Lough the fifth day of this month, whither I accordingly came, and staid in the comfortlesse place almost two dayes and one night, none comming. And then I got intelligence, that the Abbot, Priests and Fryars, which were in the Island, had gotten knowledge of your Lordships directions: whereupon in the night time they stole out of the Island in a boat, which at the least would carry 40. persons. Whereupon*

upon I ſent to ſearch for the ſaid Boate, which was found and brought unto me. And perceiving that none of the reſt mentioned in your Lordſhips Letters were likely to come, and being confident that you would take it in good part, that I ſhould rather upon ſuch occaſion varie from your directions, than leave your intentions unperformed. I cauſed to land ſome men upon a little Iſland where Fryars doe inhabit neare unto the other Iſland which is called S. Patrickes Purgatory, where I found foure hundred ſeventy one perſons doing ſuch fooleries as is not to be imagined could be done among Chriſtians, a taſte whereof your Lordſhip may perceive by this incloſed deſcription. All the foreſaid number of perſons, I have cauſed to be put ſafe to ſhore: which was done without any kinde of violence: For ſeeing the Prieſts and Fryars had left the Iſland; and carryed with them all manner of Proviſion and goods that therein was, the people were willing and deſirous to be put on ſhore. The which being done, I did cauſe the Boate, which was the ſafeguarde of the Iſland to be drawne on ſhore, and delivered the ſame unto the friends and ſervants of one Maſter Magrath, unto whom the Boate, Iſland and Countrie doth belong, and told them that it was your Lordſhips directions, that the ſame ſhould not bee medled withall, nor the Iſland any more frequented untill his Majeſties pleaſure were further knowne; And that your Lordſhips would ſignifie the ſame more at large. All things being thus fairely done, I hope your Lordſhips will not diſlike that I adventured my ſelfe alone to doe that which was truſted unto me and others. And I am well aſſured if I had ſlipt that occaſion, your intentions ſhould not have beene executed. So humbly deſiring to

be

be excuſed for what is done amiſſe, I take leave, and will ever remaine.

Your Lordſhips ready and
humble ſervant.

William Stuart.

September 13. 1632. An Order is made by the Lords Iuſtices and Councell, for the demoliſhing of the place in theſe words.

By the Lords Iuſtices and Councell.

Adam Loftus Canc. R. Corke.

FOr*aſmuch as the frequent and publike reſort of people in great numbers to that place or Iſland called* S. Patrickes Purgatory, *there performing ſuperſtitious* ceremonies, pilgrimages, *and* offerings, *is ſo extreamely abuſive and ſuperſtitious, as is not fit to be endured. We therefore taking the ſame into our due Conſideration, and foreſeeing that albeit there may be a ſeeming ceſſation there for a time from theſe abuſes and ſuperſtitions, in regard they obſerve the State to reſent the ſame: Yet many times the ſeduced people will ſecretly finde opportunitie to reſort thither, and ſo by ſtealth continue theſe ſuperſtitious abuſes, while the place ſtandeth as now it doth. We have therefore adjudged it the beſt and fitteſt meanes to prevent and wholly take away the continuance of that abuſe hereafter, that the place be*

defaced and utterly demolished. And therefore We doe hereby order and resolve that Letters shall be dispached from this Board unto the Reverend Father in God the Lord Bishop *of* Clogher, *Sir* Iohn Dunbarre *high* Sheriffe *of the* County *of* Fermanagh, Edward Tarleton *Esquier, high* Sheriffe *of the* Countie *of* Donnegall, Edward Archdale, *and* Leonard Bleverhasset *Esquier, and* Archbald Areskon *Clearke, or any three or more of them, whereof the said* Lord Bishop, *or Sir* Iohn Dunbarre, *or* Edward Tarleton *to be alwayes one. Requiring and authorising them, or any three or more of them as aforesaid: by or before the third day of* December *next, to cause the* Chappell *and all the Irish houses now scituate in that Island which is called* S. Patrickes Purgatory, *all the buildings, pavements, walls, workes, foundations,* Circles, Caves, Cels, *and* Vaults *thereof of lime or stone or otherwise, to be broken downe, defaced and utterly demolished. And that also called* S. Patrickes Bed, *as also that* Rocke *or* stone *standing in the water, there having a clift in it, which (as is vainely said)* S. Patricke made kneeling at his prayers: *And also that* stone *covered there with water which hath the print of a mans foot, & which (as the seduced people do believe)* S. Patrick *made with standing thereupon; and likewise all other things there, whereunto those superstitious people have used to goe in* pilgrimage: *And that they cause all the stones to be throwne into the* Lough, *or water wherein the Island standeth, saving onely such of the stones of the said* Chappell *as* Iames mac Gragh *Esquier, the Proprietor of the Land will forthwith carry cleere out of the Island, and make use of in some other place. We doe also order that the same*

Iames

Iames mac Gragh *ſhall forthwith enter into Bond, to the* Clerk *of the* Councell *for his* Majeſties *uſe in the ſumme of one thouſand pounds Engliſh with condition to beare all the charges neceſſary, for the performing of all that by this Order is required to be done, and to be perſonally preſent at the ſeeing of it done, and not to ſuffer any interruption or impediment to be given thereunto. And that ſuch of the ſtones of the* Chappell *as the ſaid* Iames *ſhall carry out, ſhall not at any time hereafter during his life be againe returned to that Iſland. And that he ſhall from time to time take order, that no perſon or perſons be admitted at any time hereafter during his life with his permiſsion or knowledge, or privily to goe into that Iſland or place called* S. Patrickes purgatory, *to the end to ſay* Maſſe *there, or to performe any* pilgrimage, offerings, *or any other ſuperſtitious* Ceremonies *there. And that he ſhall ſuffer no Boate to bee kept there to paſſe to or from the ſaid Iſland. And that during his life there ſhall not be any conventions there of* Ieſuits, Fryars, prieſts, Nuns, *or any other ſuperſtitious Orders of the popiſh pretended Cleargie, that the ſaid* mac Gragh *ſhall be able to prevent, which Bond being ſo entred into, the* Sargeant *at* Armes *in whoſe cuſtodie the ſaid* mac Gragh *now remayneth is upon Certificate thereof from the* Clerke *of the* Councell *to releaſe the ſaid* mac Gragh *he paying his due fees. For which a copy of this Order atteſted by the* Clerke *of the* Councell *ſhall be his warrant. Dated the 13. of Sept. 1632.*

Charles Wilmot. Thom. Baltinglaſſe.
Roger Ranelagh. William Parſons.
Iohn King. Thom. Rotheram.

Of the execution wherof the *Lord Bishop* of *Clogher* chiefe of the Commissioners gave this following account by his Letters dated *Octob.* 31. 1632. directed *To the most Reverend Father in God* IAMES *Lord Archbishop* of *Ardmagh, Primate* and *Metropolitane* of all *Ireland*, his Grace.

The Lord Bishop of Clogher's Letter to the Lord Primate, Octob. 31. 1632.

MOst Reverend & my Most honoured Lord; Your grace like enough may be desirous to know what is don touching the demolishing of S. Patricks purgatorie, *required by the* Lords Iustices *and* Councell *to be done by me, and some other joynt Commissioners with me. May it please your Grace then, The next day after I tooke my leave of your selfe at* Ardmagh, *I sent the Coppy of the* Lords Iustices *and* Councels *Letter, with the Order and Commission to every one of my fellow Commissioners, and appointed our* Randevouze *at the Towne next* Lough-derge *the 25. day of this instant October.*

From them I received answer, that they might well come alone, but could get none to accompany them, or any labourer or tooles upon any tearmes: And that an hundred men were not able to execute the Commission in a fortnight; notwithstanding whereof, I required them againe to keepe the day, and assured them howsoever that I my selfe would be present, and accordingly I came to the place appointed the 24. day, with some twenty able men in my company well armed: and brought with us all sorts of tooles fitting for the service.

If I had not come so appointed, we had returned without effecting any thing: For the high Sheriffe *of* Donnegall *came not at the day. The high* Sheriffe *of* Farmanagh

managh on the other side came no better accompanied, than with one serving man; and shewed himselfe altogether unwilling, and refused to enter the Island. I had many discouragements my selfe. For first I was forced on a rainy day, on a bleake place without any shelter to horse or man, three houres before we could have the Boate. The winde in the meane time did rise, and there was none could take in hand to guide the Boate through dangerous rockes lying betweene the maine and the Island. Againe we were certified that we might be hardly put to it for faults of victuale, if we tooke them not in with our selves: for the winde would sometimes blow ten dayes together so strong, that no Boate durst venture to goe out or in; notwithstanding all which discouragements, I adventured to goe in without victuals, and stayd in the Island till the service was done.

The first thing I searched diligently after, was the Cave, wherein I remembred your Grace enjoyned me to digge to the very foundations, and leave no corner unsought, and so I did: I caused to digge about it on all sides, till I came to the Rocke, but found no appearance of any secret passage, either to the Chappell or to the Lough: neyther would the nature of the ground suffer it, in a word this Cave was a poore beggerly hole, made with some stones, layd together with mens hands without any great Art: and after covered with Earth, such as husbandmen make to keepe a few Hogs from the raine.

When I could finde nothing there, I undermined the Chappell, which was well covered with shingles, and brought all downe together. Then wee brake downe the Circles and Saints Beds, which were like so many Colepits, and so pulled downe some great Irish houses. Thus

when I had defaced all saving one Irish house: I came out of the Island my selfe, & left one halfe of my men behind to pull that downe also so soone as they should see me landed, not sooner; lest if by a storme we were driven backe, wee might want a place to shelter us.

The countrie people expected that S. Patricke *would have wrought some miracle, but thankes be to God none of my Company received any other harme than the bad wayes, broken cawsies, and the dangerous going in a little Boate: Yet our comfort is, wee effected that for which we came thither, which was more than was expected could be done in so short a time, which hath wonderfully displeased them who were bewitched with these fooleries. But that I doe not much stand upon, in regard I have obeyed the Command of the State, and punctually also done what your Grace did enjoyne: whose directions I shall be ever ready to follow, and shall ever remaine.*

Clogher Octob. 31. Anno. 1632.

Your Graces most affectionate in all duty.

James Clogher.

Here then we see the truth of those relations of men passing *through this Cave into Purgatory, Hell, and Paradise*: See how much the report of the *Viscount* (of which before) deserveth credit, *That in the Cave the ground was so unsound and shaking, that it seemed unable to beare a man*; and that therefore *he stept backe, fearing to fall into some unexpected depth and abysse*. Whereas the place is *Rockie* not *Boggie*. If this be not the same place, why are men borne in hand that it is? And if it be, what is become of this *deepe Cave*? to speake nothing of the other fancies and imaginations. But blessed be God, who hath thus brought to light these works of darknesse: So that all the world may now see in what blindnesse men were led all this while. And what cause there is of that great boast of *Lumbard*, ° *describing the manner of that pilgrimage, being from former times unto these dayes continued, and now of many used; so as the English Governours neyther could hinder it, neyther durst they violate the place*, saith he, which was written *the same yeare* that this *purgatory* was demolished by the *State*: But wee see, they both *durst* doe it, and *did doe it*: And what did they doe in so doing then, what was before done by *themselves* and the *Papall Authority*?

So that if we would now send *O Sullevan* thither, he would bee I suppose better informed, who before would have *us* goe thither for satisfying of our selves of the Truth of the thing, ? *It is apparant how ridiculous they are who doe rather deride S. Patrickes Purgatory, than seeke to reforme their judgements by going thither to see it*. Who also may here receive an answer for his question before propounded to us, q *What the reason should bee why of late dayes the State of this Kingdome placed a guard for hindring a passage into this purgatorie?* It was not *to suppresse the truth*, as he vainely dreameth; but as the proceeding of the State therein expresseth it selfe to take away the *insufferable height unto which the superstitions thereof did rise*: a superstition drawne on by so grosse an Imposture, that

° Et hęc quidē ratio agendæ pœnitentiæ in hoc loco, uti olim frequentata, ita & interea semper continuata, etiam hodie multis est in usu. Adeo ut præfecti Angli, nec possint eos impedire, nec locum illum violare ausint. *Petrus Lomb. lib. Com. de reg. hib.* (*edit. Lovan.* 1632.) *cap.* 20. *pag.* 277.

P Satis liquet eos ridiculos esse, qui malunt D. Patricij purgatorium ridere quam causã cognoscendi veri adire. *Phil. O Sull. Patr. decad. lib.* 9. *cap.* 9. *pag.* 277.

q *Ibid. pag.* 110. *cited before in the Epist. Dedicat. ad lit.* c.

that the like hath not been seene. The justnesse therefore of the action is most apparant unto all.

Thus have we enquired after the *Beginning*, *Progresse*, and *End* of this *Purgatory*, wherein it will not be altogether unworthy our observation to consider that as *Henry* of *Saltry*, the first writer of this so strange a *Fable* was therein deluded by *Florentianus* his Tutor, then *Bishop* of *Clogher*, in whose Diocesse the place stood: So by meanes of another *Bishop of the same See*, was it demolished by directions from *Rome* Anno 1497. as before. And now againe this last time by a *third*, and the now *present Bishop of Clogher* quite defaced *Anno* 1632. by Command from the State. So that at the last, we have found the *End*, although we could not the *beginning* of this *Saint Patrickes Purgatory*.